THE

Young Men of India

Vol. XXVIII, No. 8] AUGUST, 1917. [Registered No. M-991.

CO-OPERATIVE WORK BY THE RURAL DEPARTMENT OF THE Y. M. C. A. AMONG CHRISTIAN MISSIONS

IT is now three years since the Rural Department of the Y.M.C.A. began to interest itself in co-operative work in southern India. A fairly large number of rural secretaries, employed by the Y.M.C.A., are devoting themselves at present to this work along with other rural activities, and I am in a position to state that not only the rural population of southern India, but Christian Missions and the Co-operative Department, are alike indebted to these young men, first, for the work actually done both in organising and maintaining the rural co-operative societies in different parts of the Presidency, and secondly, for the example shown by them as organisers (more or less honorary),—a class of co-operative agency which at present is very much in demand, particularly in the Madras Presidency. I intend, in this paper, to draw special attention to the mission aspect of the co-operative work done by the Rural Department of the Y.M.C.A.

There must be few missionaries, indeed, of any denomination who have not heard of the co-operative movement, or of the great work it has actually done or has in prospect. Though there are many who, having heard of the movement, have but a hazy notion of its advantages or of the means of securing these advantages for their missions, I cannot say that that is wholly their fault. The movement has been in existence in the Madras Presidency for only twelve years, and although there are now upwards of 2,250 societies in the Presidency, there are some districts, including those very ones where Y.M.C.A. local secretaries are working, in which the movement does not possess more than a dozen or two of rural societies. Another reason for the lack of general information among missionaries, as well as among the general public interested in rural economy, is that popular

literature, especially in the vernaculars, on the advantages of the movement and on methods of the co-operative work, is only slowly coming into existence. True, we have a great number of works, in English and other European languages, dealing with the European aspects of the co-operative movement, and I would strongly advise Christian missionaries to procure such books and acquaint themselves with them; for although European conditions cannot generally be found, or created, in India, yet the co-operative method, properly so called, is not European, but cosmopolitan, and there are infinite possibilities for it in the East, if only people who understand the East as well as the West would bring their knowledge to bear on the application of the method, in the various lines of co-operative work, to Eastern conditions.

We have also in India a considerable number of manuals on co-operative work, published by the Government departments in other provinces: *e.g.*, Burma, Bombay, Punjab, United Provinces, Central Provinces, Behar, Mysore, etc., and these manuals also might be procured and read with profit, since they are full of suggestions for work to be done in the immediate future in our part of India as well as in theirs. Of books in English bearing on the Madras Presidency, there are not many; but I might mention a little book, in English as well as in Tamil, by Mr. K. S. Srinivasa Iyer, B.A., B.L., late manager of the Registrar's office, who is now a pleader in Tanjore.

A manual by the department for the Madras Presidency is in course of preparation, and will be available to the public before long. Unfortunately, the standard work on the subject, namely, *The Report on Agricultural Banks in Europe, with Suggestions for Their Imitation in India*, by the veteran co-operator, Sir Frederic Nicholson, K.C.I.E., who, after retirement, is still devoting himself to public service as Honorary Director of Fisheries, is out of print, but I understand that the Government of Madras are taking steps to reprint it. Though written about twenty-five years ago, it is recognised as a mine of valuable information by eminent authorities in India, as well as in Europe. *People's Banks*, *Co-operative Banking*, *Co-operation in Agriculture*, etc., by Mr. Henry Wolff, are other standard and popular works, and may be procured through any bookseller in India. The amount of English co-operative literature that can be procured through the book-trade in India is very considerable, and most of it is very cheap. Any leading bookselling firm will be glad to supply a catalogue of such publications. Moreover, there are co-operative journals in English published in most of the provinces in India. *The Madras Bulletin of Co-operation*, published by the Madras Provincial Co-operative Union, Triplicane, Madras, was hitherto a quarterly publication, and it is just going to be made a monthly periodical. In its new form it will cost Rs. 3 per annum, and will be available in Tamil and Telugu as well as in English.

I have devoted some space to the sources of information, because missionaries are more willing, and have therefore more leisure, to acquaint themselves with sources of information than the layman intent on mere business. I shall now deal with the very useful work which might be done for the benefit of missions through the Rural Department of the Y.M.C.A. It is doing a good deal already, but it could do more if a good understanding were established between it and the missions where it is working. To those who may entertain the idea that the Government Co-operative Department would be a much better quarter to which they should address themselves than the Y.M.C.A. Rural Department, I would answer, that the Government Department is no doubt at the service of any one wishing for advice or assistance; but it is the policy of the Government that the movement should be developed in its own way, namely, as a people's movement; and, therefore, the department itself relies on non-official more than on official agencies for doing co-operative work of all kinds. In fact, the aim and proper function of the department is that it should reserve its interference to audit and general supervision, it being expected that direct supervision and the control over societies should be exercised by the societies themselves through their unions and agents of unions. Conformably to this policy, the proper thing for missions will be to organise co-operative societies in sufficient numbers to form compact unions, each covering an area of which the radius should not exceed seven to ten miles. The societies comprised in every such union would range from fifteen to thirty, and they would employ a supervisor of their own who would be paid from funds contributed partly by the societies and partly by financing banks, on a pre-arranged scale of contribution. Government wish that supervisors employed by unions should be duly qualified candidates who have passed the School-Final Examination, and should be certified, after training, by the Registrar as being fit for their work. Subject to these conditions, there is no objection to missions employing their own supervisors for unions of the kind described.

But it will be a considerable time before missions can form such co-operative unions. Meanwhile, the Y.M.C.A. Rural Department offers its excellent and timely service for organising co-operative societies in mission areas. True, the Y.M.C.A. does not work exclusively among missions, nor does its Rural Department confine itself to co-operative work. It is very largely employed in promoting sanitation and education among the depressed classes, whether Christian or non-Christian, but the varied directions of its activities do not hinder the co-operative work rendered by it; rather the root idea of the co-operative movement is that men engaged in ordinary vocations should give some of their time to organising and managing co-operative societies. How the Y.M.C.A. rural secretaries should be remunerated for their work of organisation and supervision is a matter to be settled, on the

one hand between the Y.M.C.A. and the missions, and on the other hand between the former and the co-operative societies themselves through their unions. It is suggested that in view of the enormous material advantages conferred on mission areas, apart from the improvement in *morale* which can be affected by co-operative societies, liberal terms be offered to those who undertake to organise and supervise such societies.

I may be asked, what, in return, are the services to be rendered by the Rural Department of the Y.M.C.A. to missions as such. I do not think that any other service should be expected than that which it has undertaken; and societies, once organised, should be free to develop in the manner provided by the law and by the regulations of the societies themselves. In organising co-operative societies it should be remembered that considerations extraneous to the co-operative system are out of place. It is desirable, wherever it can be compassed, that each society should be open to all persons dwelling in the particular area, irrespective of class or creed. Rural inhabitants generally prefer this plan, and when sentiment is not sternly against it, it should be encouraged. A Christian society stands to gain, and not to lose, by the admission of non-Christian members. When exclusion is inevitable, a society may be organised for Christians only, or for the depressed classes only; and, I may add, societies for depressed classes only, irrespective of creed, are far more deserving of encouragement than societies for persons exclusively belonging to one creed. This principle is generally expressed by saying that class societies are allowable, but not sectarian societies. Nevertheless, exceptions are occasionally necessary, and officers who have to register societies have instructions to consider every case on its merits.

To conclude this portion of the subject, it is advisable that the membership in a society should be thrown open, as far as possible, to all the residents of the area; and the area selected for a society should be small and compact rather than large or widely scattered. Cases occasionally arise in which Christian missionaries ask for a society which should claim as its members the adherents of a particular mission, wherever found in the district; and cases have risen in which a society was projected for Christian residents of more than one district. Such proposals are, I may say, altogether undesirable. They are due to deficient appreciation of co-operative principles, one of which, and the leading one, is that the members of a society should occupy a definite area, should know one another thoroughly, should have frequent opportunities of meeting one another, and should have intimate knowledge, such as is to be found as a matter of course in rural areas, of one another's pecuniary transactions. A village, or hamlet of a village, answers these requirements much better than a group of villages, a taluk or a district, however much people occupying these larger areas may be drawn together occasionally for religious, educational, or other gatherings.

Then it should be remembered that a society, whatever its real genesis, is, in the eye of the law, organised by the people themselves and not by the missionary, however much he may be interested in its welfare. Nor is this legal provision intended to be a mere legal fiction, and, therefore, it is better to leave the panchayat or the leading member of a society to decide the merits of each member applying for admission, than to impose any members on them or to require them to exclude any applicant from membership merely because he is unacceptable to the missionary. Of course, the general co-operative rule, that no member should be admitted unless he is of good character and is acknowledged to be such by the panchayat of the society, should be carefully impressed on all concerned; but any other test of membership is unco-operative.

I trust that these general observations, which have led me to trespass on the space so kindly provided by this paper rather more than I had intended, will be found of use to missionaries who wish to start co-operative societies; and I should like, if I may repeat it, that more use should be made by missions of the excellent opportunities and valuable services offered by the Rural Department of the Y.M.C.A.

L. D. Swamikannu Pillai.

THE Y.M.C.A. IN THE VILLAGES OF SOUTH INDIA

WHEN, in 1914, the Rural Department of the Y.M.C.A. was organised by the National Council at Calcutta, Mr. K. T. Paul drew up a comprehensive scheme for the village Christian community, the bulk of whom are drawn from the depressed classes. The scheme seeks to ameliorate the oppressive economic, social and educational condition of these classes. In other words, the Department affords facilities to the village young men to enable them to develop their true manhood and to become worthy and intelligent citizens of the Empire. To achieve this end, Christian young men with college education and trained in co-operative work, cottage

ONE OF THE CO-OPERATIVE SOCIETIES

industries and agriculture, are secured by the Department. These men live among the villagers, study their condition, and try to serve them in every way possible.

During the past three years rural work has been opened in the districts of Cuddapah, Kurnul, Bellary, Anantapur, Salem, Coimbatore, Malabar, Madura, Ramnad and Travancore. Plans are already under way for starting work in Chingleput and Tinnevelly. The Punjab has also secured a rural secretary, and another has been appointed for Orissa. The work has been largely developed in the mass-movement areas of the missions, with the sympathy and co-operation of the

missions concerned and individual missionaries. The Co-operative Department of the Government stood by us in our undertaking from the very beginning.

The rural secretary has in his district an Advisory Board, composed of missionaries, official and non-official Indian Christians and Europeans with considerable local experience. The Board meets, from time to time, to hear the report of the work done by the secretary, and advises him on new lines of activities and helps him in every way possible in his work. As the work develops the Board will have to assume the financial responsibility, as far as it can. That is the only way by which the work can be extended, if more villages are to be benefited by this kind of service.

The economic and social conditions of the depressed classes and the rural Christian community vary in the different districts. In the Ceded Districts, with its niggardly rainfall, many families do not have two square meals a day, whereas in Malabar and South Travancore tapioca is always available even to the poorest. In Coimbatore and Salem the poor find relief in migration to the plantations on the hills. In the Telugu and Tamil countries 98 per cent. of the Christians are illiterate, whereas 90 per cent. in Malabar and 50 per cent. in Travancore are literate. Much better sanitary conditions prevail in the villages of Malabar, Madura and Travancore, whereas in the outcaste quarters in the Telugu districts men, women, children, cattle, pigs and chickens all find accommodation under the same roof, and all find life under these conditions as happy and pleasant as that lived in palaces. Debt and drink seem to be common features among the members of the depressed classes. Crime among them sometimes appears to be a necessary evil. To come to the rescue of these, our unfortunate countrymen, is the privilege of not only the Christian, but of all true patriots of India.

One of the first activities of the rural secretary is the organisation of co-operative credit societies. From the very beginning this phase of the work has been very trying and difficult for our secretaries.

Mr. Manuel writes that in Travancore the people are very slow to take advantage of the co-operative movement. The people there had very bad experience in connection with certain bogus companies, which ruined several people. At present the State is financing the societies through the Travancore Central Bank. Just now money is very tight, and consequently new societies are not registered.

Mr. Dawson, of Madura, complains that the local money-lender has a greater hold on the people than the Co-operative Department.

Mr. Santiago, of Salem, finds it very hard to start societies for people who spend six months in the year on plantations, hundreds of miles away from their villages.

Secretaries in the Telugu districts are worried when the assistant registrar raises the rate of interest to 12½ per cent.,

and when the Christian Central Bank does not lend as much as the secretaries recommend. Co-operation in practice is not so very pleasant and attractive as co-operation in theory. The economic problem of the depressed classes affords ample scope for thought and study, and blessed is the patriot who will find a solution, or solutions, to this very vital problem affecting the fifty millions of our countrymen!

Nevertheless, our secretaries have been able to start and supervise six co-operative societies in Madura, two in Travancore, eight in Malabar, eight in Salem and Coimbatore, and twenty in the Telugu districts. Quite a number of these are limited liability societies for the employees of missions. These members ultimately carry the gospel of co-operation into the villages. There is a society for the railway gangs at Tadpatri, and one for the leather workers at Konakondla. Both are very satisfactory.

In Christian societies the female members are a very valuable asset, on account of their capacity for saving money.

In Madura the Christian Co-operative Society has members belonging to different denominations; men whom theology, creed and caste separate, money brings together. Money is not always a power for evil.

There are about 1,600 members in the societies started by the rural secretaries, and the working capital of these societies amounts to Rs. 50,000. Taking the average number of members in a family to be five, the benefits of co-operation may be said to have been extended to 8,000 persons.

The Christian Central Bank, at Madras, has been able to finance a number of these societies, and as the work develops there will be more demands on it from our societies.

There is a large demand for night schools in the villages. Young men who have had no opportunity of going to school as boys are eager to attend these schools. Mr. Jacobi writes that the Cannanore Rural Association has a night school, newly opened, for the poor boys of the place. The night school at Yadiki has had a prosperous year. The teacher, himself a sweeper on Rs. 4 a month, earned a grant of Rs. 84 from Government, and this amount was supplemented by the Christian students of the Madras Christian College. One of the pupils of this night school, aged 45 and a sweeper by profession, passed his examination with distinction. Gifts of lanterns, books and slates for the schools will be much appreciated.

The magic lantern shows on war, sanitation, and temperance are popular means of educating the poor villagers. Unlike the pupils of the night school, the people do not sleep during the show, and for days they discuss the subjects dealt with.

The villagers show their appreciation of lantern lectures by paying for the carbide. One evening in a certain village the people were able to collect the cost of carbide at 11 p.m. Then they woke up the secretaries, who were fast asleep, and insisted on their giving the show that night. The event

terminated at two a.m., to the great relief of the secretaries, but the people felt it was too early to close for the money they gave.

The rural secretaries are not professional doctors, nor are they quacks. They carry with them such patent medicines as castor oil, quinine, iodine, and potassium permanganate. From the effectual relief they were able to give to the patients, especially to those stung by scorpions, their reputation as doctors is well established in the minds of the villagers. Will our friends supply us with these necessaries? We can find very good use for these medicines in the villages remote from all medical assistance.

Co-operative societies are more effective weapons in promoting temperance reform than sermons. The panchayats of our societies fine the members if they drink. Pedda Isaac had to pay a fine of eight annas before daybreak; for the panchayat, after a long session of discussion lasting from ten p.m. till four a.m., came to the decision that Isaac should pay a fine of eight annas.

The most interesting work in the villages is carried on among the boys of all castes. Football, volley-ball, and other games which cost nothing in material but the brain power to invent them, are much enjoyed by them. Our secretaries are seriously considering the proposition of introducing the Boy Scout movement into the villages, where it will serve a very useful purpose.

These are some of the lines on which the rural work is done by the Y.M.C.A. But success in this work is only possible when local leadership is developed among the village young men. For this purpose excursions, camps, and conferences are arranged, for two or three days, in suitable centres for the promising young leaders. Messrs. Manuel and Jacobi have done this kind of work for the young men in their districts with very satisfactory results. In the Ceded Districts our secretaries have selected three men in each village, and are concentrating their efforts on them with a view to make them leaders among the young men.

DANIEL SWAMIDOSS.

A VISIT TO AN INDIAN VILLAGE*

A REPORT OF A PERSONAL EXPERIENCE

AFTER spending about ten months in India, I now realise that I know practically nothing about this great country. It is too big and too complex, and there are too many contrasts for one to learn very much about it in the course of a year, especially if one has a real job which demands all of his time. In point of size India is larger than Europe minus Russia. There are as many different languages spoken. The people in the Punjab, in the north, are as unlike the people in the south as the people who live in Italy are unlike those of any other country in Europe. Differences in temperament, differences in physical appearance, differences in religion, abound.

Then, again, one could come to India, entering at one of the great sea gates and emerge at the other, having visited Delhi, Agra, Benares, Lucknow, Lahore, and perhaps Kashmir, and not know very much more about real India than if he had not come. Real India is not to be found in the cities. Nine in every ten of India's millions live in the country and cultivate the soil. In this Occasional Letter, therefore, I propose to deal with about 250 million farmers. The only way I can do this is to describe a visit which I have recently made to a typical Indian village. What is true of this village is to a very large extent true of 400,000 other villages throughout India.

Through the kindness of the Rural Department of the Y.M.C.A. I had the privilege of visiting a village in central southern India, just on the edge of the Madras Presidency, called Konakondla, which, by interpretation, means the "village at the foot of the hill." They had thoughtfully made arrangements for my comfort the day before, and upon arrival at the station we were ready to proceed to the village several miles away. There were two ways we might have travelled. One was by bullock cart, by which we would have travelled at the rate of one and a half miles per hour, with an amount of jolting only exceeded in intensity by the heat of the sun. The other choice was that of a jutka. A jutka is a small two-wheel cart drawn by a pony of uncertain disposition. The cart is reputed to have springs, and cover which protects one from the sun. As to the reference to the springs, I accept the statement merely because of the unquestioned integrity of the secretary who accompanied me. As to the top, I am sure there was one, for it was so low that I could not sit erect in the cart, and for the entire distance I reclined alternately on

* An Occasional Letter, written by an association secretary to his constituency in America.

each elbow, wishing, for the first time in my life, for at least two more. My feet hung out at the rear. The incline of my posture varied according to whether the driver had disembarked: this time to shove the pony about so that he would head in the right direction; this time to assume a more strategic position in order to persuade the pony to go in at least some direction.

As I lay there, gazing upward, wondering when the end would come—the end of the journey, I mean—I thought of a similar experience a friend of mine relates concerning his brother, who with a companion travelled all night in an instrument of torture similar to this jutka. When morning came this man said to his friend, "Did you sleep last night?" "Yes," said the companion, "many times."

Our plan was to spend the day and evening in the village, and return that night about ten o'clock by moonlight. As we were nearing the village, our driver pointed out to us by the side of the road a place where a pony had died. Upon enquiring what the trouble was, I was told that the pony was drawing a jutka like ours one night, and as it passed some big boulders a cheetah (panther) pounced out and attacked it. Before the driver could light his customary bunch of straw, and frighten the wild beast away, it had done enough damage to the pony's throat to cause him to die the next day. I was immediately encouraged to suggest that perhaps we could do the village sufficiently and return to the railway station before dark. We did.

Upon approaching the village, one had no difficulty in seeing how the village got its name, for it is at the foot of a great hill which is almost a mountain, with no trace of vegetation. It is, in fact, a huge pile of boulders so characteristic of landscapes in southern India. As I stood in the village amidst big boulders fifty feet high, looking to the top of the overhanging cliffs, I appreciated something of the grandeur of nature's work as it appears in geological formations. I was told that recently, on account of the terrific heat of the sun, a large boulder broke away from the very top one evening and came crashing down into the village, demolishing several houses, killing some cattle, and injuring a few people.

THE VILLAGE OF KONAKONDLA

We established headquarters in the "little grey school house," built out of rough stone quarried two hundred feet away. This school house was built by Government and is for Christians. There is another one like it, a little distance away, for Hindus. There were blackboards on the wall, and, as will be found in every village school house in America during vacation, there were to be seen a few attempts on the part of the pupils to sketch the schoolmaster's face. Then on the floor was a thin layer of sand. This was used in place of a slate. The children learned to make their letters in the sand, using their forefinger as a slate pencil and their hand as a slate rag. No desks, but a few benches were to be seen.

THE LITTLE GREY SCHOOL HOUSE

Now we start out to do the village accompanied by two of the rural secretaries, one of whom is responsible for the work in that village, and by the catechist, who is the pastor of the village church, which is only one of his six charges. We moved through "main street." The houses are low and are built of rough stones. I never would have suspected I was in a street. In Konakondla any space between houses not completely blocked by big boulders is a street. After passing to the post office, we visited the homes of some of the principal residents of the village, and a description of them and their homes will give one perhaps the best insight into village life. I should have said that I might easily have mistaken the post office for

VILLAGE POST OFFICE

a garbage can, for it was such a piece of mechanism. But since garbage cans are not known in an Indian village, I was easily sure that this was the post office. Mail comes once each week, provided there is any.

We first visited the home of the headman of the village. He represents His Majesty's Government. The whole management of the village is vested in him. He may decide petty civil cases, try persons for petty crimes, impose slight fines, and give a few hours' imprisonment. He collects revenues from the farmers and remits money to the division treasurer. He reports cases of theft, births and deaths. In reality, he is the general manager of the village. His house, one of the exceptions in the village, had a small courtyard. Upon learning that a "white face" was passing, he invited us in. On one end of the verandah sat two coolie women, grinding grain between two large round stones. An oil is secured from this particular grain, which is used in making curry. I was introduced to the headman and was invited to enter the house itself. On the one side were two big buffaloes and a baby buffalo. On the other side was a platform, a foot higher than the floor where the buffaloes were. Leading from this platform were three other small rooms. One was a kitchen and the other two were used for the storing of grain. Both happened to have a large pile of cotton seed on the floor. There was no light in these rooms except what could come in through the door. By the time I had become adjusted to the darkness, I had become unadjusted to the odour, and was prepared to beat a retreat. As we came out I was shown the little grandson, who was asleep in a little hammock swung to the ceiling by a rope an inch in diameter. I was afraid the weight of the rope would cause the roof to fall in. The ceiling was used as a convenient place to store unused articles, pieces of ropes, old knives, broken ploughs, and everything which this and other generations had no immediate use for. Cobwebs, old and new, helped to hold things in their place. The wardrobe consisted of a piece of twine running from one end of the platform to another. You must understand that this platform is itself the bedroom.

THE HEADMAN OF THE VILLAGE AND HIS FAMILY

Seeing that I had my kodak along, the headman asked me if I would take a picture of himself and family. This I was glad to do, and after waiting a considerable time for all the members of the family to put on their Sunday cloths, they all lined up outside. Each one, including all the children, put some white ash on the forehead, which was the most important item of dress. In fact, for the little boy it was the only item of dress one could notice, except a little belt he wore which supported a locket made of silver, inside of which was a god.

We next visited the village moneylender, and about him hangs a very important story. This suggests one of India's greatest curses—debt. There was a time in our own history when men were thrown in jail for being in debt. In India that would hardly be possible. Who would there be left to keep jail? Hindus will spend a fortune on a wedding, and to do so will borrow beyond their ability. The Brahmin priests exact exorbitant sums from those whose relatives die. Villagers must frequently borrow money to pay the Government revenues, and in all cases an unreasonable rate of interest is charged. A farmer must borrow money in order to be able to plant his crop. Here is an instance, showing the work of the moneylender. A man needed one hundred rupees to pay the Government revenue. The moneylender gives him the required amount, upon condition that it be paid in grain at harvest time. The average price of paddy at harvest time is twenty-seven measures per rupee. Thus the man has to pay 2,700 measures of paddy. This the moneylender stores in his granary, and six months later sells it at the rate of nineteen measures for one rupee. This amounts to nearly one hundred and fifty rupees in six months.

The moneylender is presumably everybody's friend, for every one must borrow money. He remains neutral in all quarrels, and makes as few enemies as possible. To illustrate how anxious he is to make and keep friends. Two men came to see him one day, and in front of his establishment they got into a quarrel. In spite of his efforts they came to blows. Later both complained to the magistrate and cited the moneylender as a witness. To please both, his testimony was as follows:—"I have been unnecessarily dragged here to give evidence. One day these two men, now standing before your august presence, came to my bazaar to buy articles. They were about to come to blows. I grew nervous and closed my eyes, and instantly I heard the sound of beating. This is all I know."

I think the only thing I saw in the village which could not have been made there, with the exception of the rough cloth used for clothing, was one kerosene lamp, and it was in the home of the teacher of the Christian school. The village is a little world itself. It has a carpenter, who makes the wooden ploughs and other implements used in cultivating the soil. Then there is the blacksmith. He helps in making

the farming implements, for there is a little iron used in bracing. He makes axes and the like. The barber and his wife are very useful individuals. The barber, in addition to his regular duties, is also the village musician and surgeon. I do not know why he is the musician, unless it is because he has much spare time to practice beating the drums, which are absolutely necessary in all important temple worship. He is the village surgeon, because he is handy with the knife. The wife of the barber is generally present upon the advent into the village of the members of the rising generation.

Another curious thing about village organization is that the potter, whose services are so essential, is also the bonesetter. Man, it is said, is made of clay. In the making of quaint human figures used in decorating the earthen pots it is supposed that he knows something about anatomy, and thus he is the best man to be called in cases of fracture.

After visiting many places in the regular village, we then went to another village, which really adjoins this one. Here the out-castes, or untouchables, live. We visited the Christian families. Their poverty is as great as that of the Hindus.

The huts in which these people live are beyond description. They are smaller and darker, and therefore less clean, for the cows take up relatively more room. When I entered some of these houses, I wondered where the large families could sleep. Then I wondered what they would sleep on, for there was not even a straw mat. Then I wondered what they would sleep under, for there was no sign of any covering. Some one asks, How do they manage to live? They don't. They neither manage nor live. They exist for a while, and then pass on and are succeeded by others, who repeat the experiences of generations and generations, which have preceded them, under almost exactly the same circumstances.

After touring the village in the morning, we returned to headquarters for our mid-day meal. One of our men had kindly purchased some plates, which consisted of some leaves sewn together, and the curry and rice was ready, and after washing our knives and forks, which in this instance consisted only of the fingers of our right hand—we sat down on the floor of the schoolhouse and satisfied the inner man. The curry and rice were excellently prepared and I enjoyed the meal immensely.

In the afternoon a meeting had been arranged for the Christians of the village. They gathered in the schoolhouse, and after singing several hymns I spoke to them, through an interpreter, of course. I told them that, after all, Christian people had much in common. They enjoyed the hymns as we do. Their scripture reading meant the same as ours. Their children, several of whom ran about on the floor while I talked, meant as much to them as ours do to us. They required food, and so do we. Our Lord, when upon earth, would have felt more at home living in an Indian village

than in an American city. He is as able to meet their needs, whatever they are, as He is ours, and just as willing. America is interested in India because she believes that India needs what Christ can give her. Missionaries come to this land because they want to help. That was the essence of what I said.

The Y.M.C.A. in this village, as in others in India, has undertaken to organize work. The key to the needs of the people is through the economic conditions. Co-operative Credit Societies have been organized, making it possible for the people to borrow money at a reasonable rate of interest. In this village the society has some twenty-five members already, and more than a thousand rupees has been loaned on easy terms. In loaning money to the individuals belonging to the society first emphasis is placed in character. Is the man honest? Does he drink or gamble? The society is registered with Government, and the books are regularly inspected. Care is taken to see that the society does not borrow beyond its capacity. The village school teacher keeps the books decently and in order. The funds come from a Central Bank in Madras, where money is loaned for the purpose. A great deal more money is needed. The loan is safe.

After taking a picture of the congregation, I took a picture of five brothers who were present. Some time ago a young man became a Christian, and was later given the position of catechist in connection with the mission. His four other brothers have since become Christians, and each is either teaching or is planning to teach. One of them has had to drop out of school, because he has no money to pay his expenses.

THE FIVE BROTHERS

He asked me if I could help him. I enquired of him how much he needed to keep him in school. He said he could do it on four rupees per month. One dollar and thirty cents per month is all he needs to finance his education. In telling him I could not help I felt like thirty cents.

The three secretaries in this locality are daily experiencing what I have been telling about. Sometimes they go for

months without seeing a white man, and often they go for days without seeing the railroad. It is not unusual for them to take a thirty-six hours' journey in a bullock cart to get from one of their stations to another. It was an inspiration for me to have the privilege of being with them. When one thinks of the possibilities of this work in the villages, many phases of which I have not even referred to, he can realize that the Y.M.C.A. has a unique opportunity to serve this great nation by ministering to the needs of the two hundred and fifty million souls who cultivate the soil.

L. C. HAWORTH.

THE FUTURE OF AGRICULTURE IN INDIA

BEFORE one dare prophesy as to the future of agriculture in India it is necessary to sum up the present agricultural situation and take stock, pointing out the present status, and the hindrances to progress. I do not state these fully or in order of importance, but as problems to be considered.

India is primarily an agricultural country, and, due to climate, soil, and the natural love of outdoors by the people, is likely to remain so. The greatest hope for industrial development lies in developing those industries subsidiary to agriculture, such as making and repairing agriculture machinery, oil-pressing, sugar-making and cottage industries. Until these are developed agricultural and national progress is handicapped.

India is a poor country, measured by any standards we like to apply. I make the bare statement. It can be verified by observation, by appeal to authorities, such as Dutt, Digby, Ranade, Cromer, the speeches of Indian public men, especially at the National Congress.

India is illiterate beyond most civilized countries. The economic loss due to this fact is beyond computation. Again I simply state the fact, which can be verified from the census of India.

The causes and effects of the vicious circle of poverty and illiteracy must be studied, nay, they have been studied *ad nauseam;* what is needed is the application of the remedy. The education that will lift India will not curtail the present system, but will add to it "vocational education," which is education that fits the receiver of it to earn a decent living without being dependent upon Government service, law or teaching. Well trained men are needed in these spheres, but experience shows that more men try to enter them than can possibly be employed profitably therein. Vocational education adds to the independence of the possessor. He is more free to sell his labour in a market to which there is no limit. Co-operation has proved, in other backward countries, a most marvellous handmaid to rural progress. The more I learn of India the more do I see that without education in co-operation progress is retarded. Co-operation, in essence, is what every sane man believes in, what every great religion teaches. It is the opposite of individualistic and communal selfishness. It is at heart mutual helpfulness, mutual trust, mutual responsibility, mutual faith in the goodness of God and the brotherhood of man.

No one can hope to find a way out of India's economic slough of despond and ignore the three facts noted above.

The chief hindrances to India's agricultural progress I take to be:—

I. *Lack of Roads.* Anyone who compares a district map of India with a district map covering an equal area and somewhat similar density of population of France, Germany, England or the United States cannot fail to be impressed with the lack of hard roads in India. In India large areas, including thousands of villages, during the rains are cut off from all vehicular traffic, and even pack animals find great difficulty in getting about.

A pair of oxen can pull in a country cart on a good, level, macadam road a load of thirty-two maunds, with one man; the oxen will take this at least twelve miles a day, six days a week. The cost will be approximately a rupee a day, or six pies per maund for twelve miles or half a pie per maund per mile.

Now a pack-ox over rough roads can make the same distance, and a strong ox will pack three maunds. One man can look after two oxen, and this will cost about a rupee a day; that is to say, six maunds can be carried twelve miles for one rupee or annas two pies eight per maund, or two and three-quarter pies per maund per mile. That is more than five times as much as by oxen and gari. Head loads are even more expensive. Now one of the farmer's chief problems is marketing, and no matter how large a yield per acre he gets, or how cheaply grown per unit at the farm, if he has to get it to railhead on pack animals or head loads he is handicapped to an extent which largely offsets any advantage of cheaply grown large crops.

Lack of roads means not only stagnation of trade, but it means—what hurts a country far more—stagnation of ideas. Many lives are lost annually in India because of lack of roads; it is impossible to get medical aid when needed.

II. *Scattered Holdings.* As an academic question, the discussion as to how the Indian farmer's holdings came to be scattered, and the transitional stage thus marked in human progress, may while away a weary hour. But we are faced with the fact that scattered holdings mean increased labour for the cultivator, greater difficulty of watching and protecting scattered fields, and therefore greater expense of cultivation.

Granted that a farmer has four acres in five scattered fields with, say, half a mile between every two fields, the land of such natural fertility as to produce a unit of twelve maunds of grain per acre, he might be much better off with a solid block of land of a natural fertility only two-thirds that of the scattered holding.

In other countries legislation has had to help in the consolidation of holdings, and while the difficulties are great, no country that has overcome them and consolidated its holdings has lost by the transaction, or would voluntarily go back to the old scattered system.

III. *Lack of Proper Tools and Implements.* The Indian farmer is producing about all that is possible with his present

crude tools and implements. His present plough does not go deep enough and cannot touch hard, baked ground. A modern iron or steel plough goes much deeper, and thus increases the feeding ground of the root system and can be used when the ground is baked hard. Every Indian farmer of my acquaintance knows the value of ploughing hard, dry ground, but having no tool except his digging, hand tool, he sits in helpless inactivity unable to do what his judgment tells him is a good thing. Much land now infested with khans, khus and other weeds, and practically worthless, can only be profitably cleared by deep, hot-weather ploughing. Iron plows are now on the market suitable for India's village oxen and at a price within the reach of all.

A MODERN AMERICAN PLOUGH BY THE SIDE OF THE AGE-LONG INDIAN PLOUGH. JAMNA MISSION FARM, ALLAHABAD

IV. *Loss of Erosion.* In India rain often falls in very heavy showers in a short time. Now if the ground is sloping, or is hard, most of this water runs off, carrying with it the loose dry litter and soil, and manure of which the soil is so urgently in need. If the field has been well and deeply ploughed, and all the manure and weeds and litter turned under, very little of the water runs off. The water soaks into the ground and deep ploughing often saves irrigation water and conserves the moisture in the soil. If the field has been shallow ploughed, most of the loose, live soil is washed away, and the dead, inert soil left for the plant to struggle in.

TRACTOR AT WORK. JAMNA MISSION FARM, ALLAHABAD

Of all the real and imaginary "drains" from which India suffers, this is by far the most vital and expensive. If the chemical manures in the silt be computed, it will be found

that the loss would be well over a rupee per acre per annum for every cultivatable acre of India.

V. *Lack of Drainage.* My observation and experience lead me to believe that there is a loss of at least 30 per cent. of the possible crop due to lack of drainage. Tile drains set from two and one half to four feet under the ground in trenches would increase the moisture holding capacity of the soil, increase the aeration of the soil, prevent plants drowning as so many do now when water stands, and would bring back *usar* and *rhea* land to fertility and productivity.

VI. *Improper Use of Manures.* A right and proper use of manures would lead to a very large increase of crops and profits.

Animal manure is now mostly burned. Bones and oil cakes are generally sold out of the country. All bone, all oil cakes come out of the soil; if they are returned to it in a proper manner, there will be little or no diminution of fertility, but larger and more profitable crops will be grown on land now considered too poor to cultivate.

VII. *Poorly Bred and Poorly Fed Cattle.* Though India has the largest number of cattle of any civilized country on earth, their average value per head is the lowest. I can buy three-year-old male buffaloes for less than twenty rupees, and three-year-old oxen for a round forty. These represent an actual loss to the people who bred them.

I can buy three-year-old female buffaloes for forty rupees and three-year-old cows for twenty-five. None of these will give enough milk to pay for their keep, and if the male calves they produce are sold for less than the cost of production, there is an economic loss all round. My observation leads me to believe that 95 per cent. of the cattle of India are a loss to their breeders and owners, and therefore to India. Fodder is almost always scarce during some part of the year, no matter how much grazing ground is available. The hot dry winds usually parch all grass and leave only coarse, tough grass for the cattle to graze upon. This is hard on growing cattle and causes a retardation of growth. Few calves are allowed to get enough milk to ensure their growing properly, so that their bone is dwarfed. And no amount of feeding later on in life will overcome lack of food in youth.

There are far too many cattle in India for the amount of work to be done. The pressure of cattle population on fodder is very real and all suffer because of it. With present methods there is not enough cattle-food to go round and some must suffer.

Where religious feeling and sentiment are so strong, it were perhaps wiser for a non-Hindu to hold his peace. Yet as one who dearly loves India and longs to see her take her rightful place among the nations, and would on no account willingly wound the feelings of any, I may say that I suffer keenly when I see the poor half-starved cattle of the villages,

when I see Hindu drivers twisting the tails of their half-fed oxen till they are disjointed. The remedy I suggest would greatly decrease the suffering of Indian cattle, and would vastly improve the lot of those that exist. My remedy does not call for any killing of surplus. It is simple and easy. It is, "Breed only from the best." Prevent all others from breeding. Properly feed the best and they, by the milk they give and the work they do, will feed you.

Even when we breed only from the best, some inferior stock will be born; this also should not be used for breeding, but should be pensioned off in some way. Breed only from the best offspring of the best, and improvement of Indian cattle will be real and rapid.

One point with respect to feeding. Great areas of India suffer from fodder famines at intervals; at such times suffering and death among cattle is great. The silo has proved itself a fodder bank. In years of plenty grass can be put away that will keep for ten years, and thus the cattle preserved through lean years. Increasing the grazing area is no remedy, for in a famine year all is barren. It is the food available that keeps the cattle alive.

STUDENTS WORKING WITH SILAGE CUTTER, ALLAHABAD

VIII. *Lack of Seed Selection.* Where men carefully select their seed, crop improvement takes place. As with animals so with plants: "Like begets like." Breed only from the best plants and better plants will result.

IX. *Lack of Proper Food and Variation of Diet; Low Standard of Living; Lack of Sanitation.* I am often amazed as I see farmers, who have brought head loads of fodder to market, take part of the money and buy vegetables to take back to the villages. Why do they not grow all the vegetables they need on their own farms? They can grow them cheaper than they can buy them. They can have variety that would make for better health and greater efficiency. In other backward countries, the greatest improvement has come about when the farmers have learned to supply themselves with home-grown fruits and vegetables. They have an abundance to eat and do not put out any money to get it; for a very small area properly manured and cared for will give a daily meal of fresh vegetables.

The lack of sanitation is too well known to labour the point, yet one simple remedy given by one of the world's greatest law-givers would save many lives each year in India, and would make cholera, dysentery and enteric a rarity. It is:—For everyone who relieves himself in the field to dig a little hole and cover that which cometh from him with earth. Flies would decrease, for they breed in filth, and the whole train of fly-carried diseases would disappear. Further, if all stagnant ponds could be drained and no water left in uncovered vessels malaria would disappear. For the malaria-breeding mosquito breeds only in standing water.

CHRISTIAN BOY WORKING ON HIS PLOT. JAMNA MISSION FARM, ALLAHABAD

X. The last hindrance I shall mention, and the most difficult of all to overcome, can hardly be stated in public. It is one of those things that most interested people know about; it is always in the back of their minds when discussing agricultural improvement. It is found in the relations between landlord and tenant, *patwari* and villager, station-master and the shipper who wants a truck to ship goods by, petty canal official and the farmer who wants water, rural police and villager. Oftentimes these relations are all that can be desired, but oftentimes they are not, and when they are not the cultivator loses his sense of security, and feels he is being robbed out of the just reward of his toil. He becomes suspicious, discouraged, hopeless, and we all know Tennyson expressed a profound economic truth when he said, "Work without hope is dead." I could multiply instances, but these are not necessary to one familiar with India. One's own observation will give him all he needs. Good men must cease to be passively good. They must give up that ease which is the reward of their virtuous mode of life, and must get into the thick of the fight to protect the helpless cultivator from all kinds of oppression and injustice.

Having stated some of the most evident hindrances, it obviously follows that if they are removed agricultural progress will ensue.

It only remains for educated India to put the same brain and effort into this that it has put into law, philosophy, and liberal arts, and the rewards will be as sure and no less valuable. Educated India must provide the leaders for this agricultural advance and not leave it to the foreigner.

Government has made a good beginning, but the response from educated India has been so poor as to seriously retard progress. Unless India takes hold and does its part Government is helpless, even though it is ready to pour out money and appoint trained demonstrators. Agricultural development can only come as there is whole-hearted co-operation between Government and people. If either fails, all suffer.

India has far too long regarded farming as fit only for any old fool to carry on, and thus India, with the best farming climate in the world and one of the richest soils, gets nearly the lowest yields.

Scientific Farming is an Investment. He who puts little in gets little out. He who with foresight, industry, unwearied toil, capital and brains gives himself to the service of tilling the soil in order that the multitudes be properly fed and clothed, will find old mother earth give, not grudgingly, but some thirty fold, some sixty fold, and some a hundred fold.

STUDENTS THRESHING WITH OIL ENGINE AND THRESHER

I know of no country on earth where the promise of return to properly directed effort is greater than in India. At present most of the cultivated land follows the law of increasing return, that is:—With every fresh or additional application of capital and labour to any plot of land there will be a more than corresponding return; in other words, the net profits will be much more than in proportion to the additional capital and labour invested. The working of the law of diminishing returns is a long way off for most of India's area.

So, looking to the future of agriculture in India, I say that in its improvement lies India's hope. Out of the first foot of fair India's surface soil, if properly cultivated, will come schools with room for all, universities, libraries, roads, hospitals, better men and women, and little children clothed and playing children's games, instead of doing the heavy toil of adults. Yes, out of the first foot of India's soil can come greater comfort and prosperity for a greater number of people than any country has ever yet seen, all the amenities of life, and, best of all, an independent, efficient, liberty-worthy people; no exceedingly wealthy folk, but a fair standard all round, and little or no poverty. And this India must do for herself; she cannot delegate it to another. The remedy is in her own hands. She must work out her own economic salvation. God grant it may be soon!

SAM HIGGINBOTTOM.

CHRISTIAN VILLAGES

IN a semi-circle to the east the Gulf of Cambay, like a belt of polished steel, glitters below us, behind us rises a low line of rugged hills, in varying tints of brown and red, and at our feet, buried in green trees, appears a village showing a regularity of outline unusual in the East. Surrounding it in every direction lie some 400 acres of cultivated land, cotton, *juār* and *bājari* being the chief crops. There is also grass land for pasturage, and some fifteen wells secure irrigated crops in the cold season.

In the village eight rows of three double-roomed houses in each provide twenty-five farmers with homes, and behind each house is ample accommodation for the cattle. Between the houses a row of fine trees runs down the centre of each street. The streets are fifty feet in width. To one side there stands a church, a school, a small bungalow, and a dispensary; a fine well of water near at hand; a little further away an embanked pond for the cattle and washing; and at some distance a tiny well kept cemetery, which a rugged stone cross marks as the last resting place of those who believe that Christ has vanquished death—such is Wallacepur in Kāthiāwār. It is a Christian village, one of about sixteen such settled by the Irish Presbyterian Mission in Gujarāt and Kāthiāwār, some large, some small, from it may be 30 to 300 inhabitants, from 50 to 1,000 acres; some still in their infancy, some well established and mature.

THE CROSS

These are Christian villages in the full sense of the term. They are Christian because none but Christians live in them; no idol shrine exists in their bounds; within their limits is Christian India in a special sense, for there Christ is honoured, the Sabbath observed, caste non-existent, and the whole atmosphere is Christian.

I.

WHAT WAS THEIR ORIGIN?

As in other parts of India, so here, missionaries were faced with a problem when converts were baptized.

If of good caste these found it difficult to earn a living, and not every convert has the makings of a mission worker. If of low caste, even should they be tolerated in their old surroundings and by their old friends, it was clearly most desirable to remove them for their own and their children's sake. Left in their old quarters, the constant temptation of caste feasts and idolatrous customs would surround them; in the impure atmosphere of a low caste quarter how should the children be reared in new ideals of purity and holiness, to be a strength to the Church of the future, and not remain a weakness; to be a clear light in the darkness, and not a smouldering flicker, perhaps only too speedily to be extinguished?

So the Christian village, as separate and distinct from those round about, was thought of.

Other advantages of the scheme are obvious. Not only did it provide healthy independence and work, and bring the struggling convert and his children into a purer air spiritually (and physically also), but the scattered, therefore weak, Christians were brought together and found strength in numbers and mutual help. The passage of time has made these communities bigger and stronger, till now they are the backbone of a church, self-reliant and self-propagating, which is *rooted in the soil* of India—a land peculiarly characterized as a land of villages and agriculture.

II.

SETTLEMENT

Initial errors and the experience of years have shown that, provided certain rules and precautions are observed, these villages can be most successful. The first step in settling one is to obtain *land*. This may be Government unoccupied land, jungle or waste, if such be available; or it may be necessary to buy land from owners willing to sell. In either case the land should be good fertile soil. A village on poor land has not a fair chance, and is unlikely to succeed. Good water, secure tenure, healthiness of site, are all points to be considered. Secondly will arise the question of dwellings. "*Festina lente*" is a good motto here. Cheap huts at the start, until the village is an assured success, are advisable. Later the aim should be to give well-built, spacious-roomed good houses, with suitable yards and stabling behind. Two rooms (16′ square), with front and back verandahs (9′ deep), the back verandah having small bath and cookrooms on it, will be found a suitable plan. Six rooms in one line provide houses for three families at a smaller cost than separate houses would

come to. Wide streets with shady trees should be planned. Church and schoolhouse will follow in due course. For such buildings help from outside sources may well be obtained, and *being given to the community does not pauperize the individual.*

On what terms are these villages settled? Just here some such schemes have been wrecked. The land was handed over to the individual, and soon found a new owner in the money-lender. To avoid this, the land and all buildings are held at present by the mission, really and ultimately for the Church or community when it will be strong enough to guide itself.

The farmer, therefore, is a tenant of the community, and has no power to dispose of his house or land. These are secure to him on two conditions: first, prompt payment of rent when due; second, good moral conduct and a breaking with all idolatrous and heathen customs.

WALLACEPUR CHRISTIANS IN THE CHURCH PORCH, STARTING FOR A MEETING IN CAMPAIGN WEEK

Breach of these rules entails expulsion from the village.

A word of explanation about rent. Most of the villages are in British territory and the land revenue tax has to be paid. The Christian farmer is expected to pay on an average from as. 4 to as. 8 per acre, above the Government assessment, to the Village Fund, from which, after the Government demand is met, repairs to houses are done and other village needs satisfied. Where the village is large and long established, this fund is often able to help in the building of new houses, the digging of wells, the helping of new settlers with loans, the supplementing of the pastor's salary, and in other ways.

III.

SELF-GOVERNMENT

As the village grows in years and strength it must grow, too, in self-reliance and self-government. In the village of

Wallacepur, for instance, there is now a "Panch" of six elected members to whom all disputes are referred, the missionary refusing to interfere unless called in by the Panch. A few years ago a fully-ordained pastor, the Rev. Rāmsing Khāndās, was called by the congregation, and his support, as of all the Indian pastors, is fully provided from Indian sources, the Wallacepur people giving a large proportion and the remainder coming from the Church Pastors' Fund of the Gujarāt and Kāthiāwār Presbytery.

An elder has now been unanimously elected, and his ordination is shortly to take place. Bhikhāji Motibhai came 45 years ago, one of the first settlers, and now is a man respected by all, with a balance to the good and land of his own in the neighbourhood. A further step in advance was taken when, three years ago, a Christian Farmers' Co-Operative Agricultural Bank was started. In this bank the better-off farmers have about Rs. 700 in deposit. It is managed by an elected committee, the pastor is hon. secretary and the missionary acts as president. It takes the place of the old system, by which the missionary gave loans to help new and weak farmers and to assist the stronger farmers to improve their land. That system was necessary, for without financial aid no man can get a start made as a farmer, but the Government co-operative system ought to take its place as soon as possible. It provides a useful check on lazy and thriftless men, whose one aim is to borrow as much as possible from every source without one thought of repayment, and helps the industrious who really need capital for farm operations.

IRRIGATION WELLS

Whether the co-operative bank can successfully be applied in the early stages of a settlement has yet to be proved by experiment. There seems no reason why it should not; and probably more easily than in the case of a village like Wallacepur, where the system of direct loans from the missionary had first to be uprooted after 40 years of existence.

IV.

SUCCESS

The final great test of the Christian village is not its worldly success, not its progress in organization and self-reliance, much as these are to be desired, but lies in its ability and willingness to *witness for Christ.*

No one need expect to be without heartbreaks and moments of depression in the founding and guiding of such colonies, but these will pass away, and with patience and perseverance colonies can be firmly rooted in the soil, which will be a strength to the church because of their permanent character and because of their true spiritual life.

Not all the members of our Gujarāt and Kāthiāwār Church live in colonies, but such a large proportion do that we may look on these as the strength and main stay of the Church. The total membership of the church is 5,855, and in 1916 they gave for church purposes—including Rs. 2,080 to their Pastor's Fund, and Rs 2,400* to their Mission in Cutch (which is entirely managed, and where four workers are maintained by the Indian Christians)—a total of Rs. 8,782.* The increase in giving, steadily maintained year by year, has been a source of joy to us all, but we felt that until more voluntary time and effort were also given all was not yet well. Last February, following the example of South India, and by order of the General Assembly, after some months' preparation a Week's Evangelistic Campaign was held by the various presbyteries of the Presbyterian Church in India.

FOUR CUTCH MISSIONARIES

There was doubt and misgiving, and some thought we were hardly numerous or advanced enough for the effort to be a success. What was the result? The statistics have just been published of the returns from eight presbyteries, representing about 57,000 Christians. The total for all, and the returns of the Gujarāt and Kāthiāwār Church, of 5,855, when compared, will show that the latter made a joyful effort which,

* These two figures include missionaries' subscriptions.

apart from any other result, must mean much for their own spiritual life.

	Meetings	Houses	Gospels Sold	Books Sold	Voluntary Workers	Paid Workers	Enquir-ers	Confessed Christ
Gujarāt and Kāthiāwār	3,989	1,40,130	9,296	8,666	1,054	402	236	43
Total Returns	6,632	3,68,053	21,389	22,016	3,399	1,024	6,191	2,724

From this it will be seen what a wonderful response our people made to the call upon them. Has the Christian village system anything to do with the result? Surely it has; in the first place, by giving us a people many of whom can put aside their farm work, being their own masters, and give time and personal effort to voluntary witnessing for Christ; and secondly, in giving us a people capable of this work in that they are stronger, more united, better educated, and have been brought up from childhood free from debasing surroundings, with every opportunity daily to learn about Christ and worship Him.

How often, as we pass through the drab, dry, dusty land in the hot weather, the weary eye is refreshed at the turn of some corner by the green oasis around canal or well. Like an emerald, flashing green and cool, lie the wheat fields marvellous in their beauty.

Patient in their midst toil the bullocks and the farmers, slowly, steadily trudging back and forth from the well mouth, pulling the heavy "Kos" of life-giving water, which leaps and rushes sparkling through the channel to where it permeates the soil and wakens to life and green beauty the seed so carefully sown. For miles around the soil is as this soil, and beneath, deep down, are the water springs just as here; the seed may lie there also, but only when patient trusting labour has supplied the life-giving water does the harvest appear.

So is our work in this land, far and wide is the seed sown, but far and wide the land looks dusty and lifeless. It is when we come suddenly to Wallacepur, to Brookhill, to Bhalaj, to Careypur, or many another Christian village, and on some Sabbath morning see the people clad in white winding their way to church; when in the Sabbath hush and rest, so strange in India, we hear voices raise some old familiar tune; it is then we come on the green oases, rejoice in their serene beauty, and give thanks to the Lord of the harvest.

Beautiful these Christians oases are, contrasted with the drab sterility around. Patient has been the village and

hard the well-labour that has brought them to being. May many more such spring up, for each is a bit of India made Christ's.

But glad sight as an oasis is, full of beauty in contrast to the barren land around, how much better when the rains descend from heaven in life-giving showers, when oasis and desert blend and are lost in each other—one universal green springing up to harvest. We long for that day when, on the thousands of India's villages where the seed of life has been sown, where to-day it lies hid, the Spirit of God will descend in life-giving streams, and the whole parched thirsty land will blossom—the Christian oasis be lost in a land wholly Christian.

M. W. Beatty.

THE CHRISTIAN CENTRAL CO-OPERATIVE BANK, LTD.

THE Y.M.C.A. rural secretaries, together with missionaries interested in the co-operative movement among the Christians in their districts, have been urging for some time that a central bank be established for the Christian Co-operative Societies, these societies being much neglected for religious reasons by the existing Central Banks. The Registrar of Co-operative Societies, himself a Christian, also strongly urged the establishing of a Christian Central Bank, desiring specially to come to the rescue of the Panchamas of the Madras Presidency. Therefore, the first, and till now the only, Christian Central Co-operative Bank was organized in Madras, and started on the 1st of July, 1916, under the name of The Christian Central Co-operative Bank, Ltd., having its residence at No. 22, Popham's Broadway, Madras. Its chief object, according to the first article of its bye-laws, is to organize, supervise and collect funds for financing primarily such co-operative societies as aim at benefiting Christians.

The board of directors was soon conscious of some big obstacles which had to be overcome. As soon as the starting of this bank had been made public the other Central Banks and District Banking Unions began to offer all the help that was required to the Christian Primary Societies. Thus the chief *raison d'etre* for this bank might be said to have been attained even before it had been enabled to transact any business in that direction. The assistant registrars, all Brahmin gentlemen, saw thus no reason for sending the applications for loans from Christian societies to this bank. But an agreement was reached with most of the assistant registrars, that all Christian societies newly organized by the Y.M.C.A. secretaries were to be financed by the Christian Central Bank, and it is thus only these last few months that business has begun to take satisfactory dimensions, so that the bank has now all its present funds fully employed for the object for which it has been started.

The number of rural secretaries has been considerably increased, and new societies are therefore being organized more frequently than heretofore. The Registrar of Co-operative Societies has also just recently passed an order to the assistant registrars, that all old Christian societies which desire to transfer their present loans from the other Central Banks to the Christian Central Bank should be given all facilities to do so.

The prospects of usefulness for this bank for the co-operative year 1917-18, beginning on the 1st of July, are thus very encouraging, and the directors' main concern at the

present moment is to find the necessary funds to meet all the calls for loans which are already before them, and which they have much reason to expect in a considerable measure within the next few weeks, and ever increasingly as the rural secretaries continue to extend their operations.

The money at the Bank's disposal consists, besides the share capital, chiefly of fixed deposits. The directors invite all Y.M.C.A. secretaries, missionaries and Christians throughout the Indian Empire to contribute to the success of the rural secretaries indirectly by adding to the funds of this bank, either by taking shares of the bank or by putting big or small sums into fixed deposits with it, or both. The shares are within reach of any and every Y.M.C.A. secretary or missionary. There are "A" shares of Rs. 250 each, and "B" shares of Rs. 50 each, which may be paid up in full at once, or in five equal instalments. Thus, one who takes one "B" share needs to pay the first time only Rs. 10 towards the share and Re. 1 as entrance fee (for "A" share five times these amounts) and annas two for copy of the bye-laws, and then again Rs. 10 every six months following, till the Rs. 50 (or Rs. 250) are fully paid up. It has been very encouraging, not only to the bank but also to the rural secretaries, to see so many of the Y.M.C.A secretaries all over India taking shares in this bank. For fixed deposits the rates of the bank are five per cent. interest per annum, for amounts up to Rs. 1,000 for six months; five and a half per cent. interest per annum, for amounts above Rs. 1,000 for twelve months; six per cent. interest per annum (payable yearly), for above Rs. 1,000 for twenty-four months.

The security of moneys invested in this bank lies in the careful supervision of the Primary Societies done by the rural secretaries, as well as by the supervisors employed specially for this propose by Government or by the Supervising Unions.

All enquiries and remittances should be addressed to J. E. Frohlich, hon. secretary and treasurer, Christian Central Co-operative Bank, Ltd., 22, Broadway, Madras.

EDITORIALS

Our readers will be interested to know that Dr. Mott was chosen by President Wilson as one of the members of the mission recently sent by the Government of the United States to Russia.

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Dr. Sherwood Eddy lately arrived in France to serve for several months in the religious work among the British troops, and took with him forty-five American college students to work in the various huts.

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As soon as the United States declared war, the International Committee of Young Men's Christian Associations set in motion carefully matured plans to promote, in a comprehensive and united way, the physical, mental, social, and spiritual welfare of the one million and more men of the military and naval forces of the United States. In doing this the Associations will continue to co-operate with other civic, philanthropic, and religious movements. In particular, they will seek to strengthen the hands of the chaplain corps and to serve the churches.

While still continuing practical and helpful service in the prisoner of war and army camps in the war zones of Europe, Asia and Africa, which call for an estimated budget of $2,000,000, the Associations undertook to raise, within thirty days, $3,000,000 for the first year of war work with the American army and navy—a task which has been completed with very gratifying success. The supervision of this great enterprise was committed to a war work council of 100 men, representing the leading Christians of the nation.

One thousand secretaries will be employed by this council, and 200 buildings are being erected and equipped. Five secretaries are assigned to each building, including a religious work secretary, physical director, social secretary, general secretary, and an office secretary.

The National Board of the Young Women's Christian Association is expecting to parallel the work done by the men's Association in the mobilization camps, and is also undertaking special emergency work in social centres for workers in munition factories, as well as for such other emergency needs as may develop. G. I.

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The marvellous growth of the Y.M.C.A. since the war began, its wider influence, and its vastly greater opportunities for service, are matters of general comment. But it is not so commonly recognized that the Y.W.C.A. is also facing a

corresponding increase of responsibility and opportunity because of war conditions.

The *Women's International Quarterly* speaks of "the effect in all quarters of the present world crisis upon the womanhood and girlhood of the nations, not only in Europe but in all parts of the world. We must be prepared to see women and girls taking a new place in the community, demanding education for new tasks, side by side with men, in industrial life, taking up new responsibilities of citizenship, less protected by convention and custom, for good or evil, free as they have never been before." Impressed by these facts, the World's Executive Committee of the Y.W.C.A. has issued a letter to all affiliated National Committees, asking each National Association to "consider afresh the service it is rendering to the women and girls of its country." For, the letter says, "We are unable to resist the impression that this change in the position of women and girls constitutes the great opportunity of our Associations and yet our great problem. How can we help the women of the nations, receiving this new gift of freedom, to enter wisely, nobly, and in the fear of God, into their inheritance?"

The emphasis of the context of the letter is significant:—"Your Executive Committee is specially concerned at this time over the problem of recreation. . . . . . What can we do to offer our girls and young men proper opportunities of meeting, for healthy enjoyment and recreation, together?" Suggestions follow regarding dancing, the drama, and the social mingling of young men and women, which involve decided changes in the policy and methods of the Association. Each National Association is left free to accept or reject these suggestions, but the letter is surely significant, and marks a fresh milestone in the history of the Y.W.C.A. M. F. K.

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Our contributors this month are as follows:—

Dewan Bahadur L. D. Swamikannu Pillai, I.S.O., M.A., LL.B., is the late Registrar of Co-operative Societies, Madras.

Sam Higginbottom is in charge of the Jumna Mission Farm, Allahabad, and has important responsibilities in connection with the agricultural departments of some of the Native States, notably Gwalior.

Rev. M. W. Beatty is a missionary of the Irish Presbyterian Mission in Gujarāt.

L. C. Haworth is general secretary of the Youngstown, Ohio, Young Men's Christian Association, and has just returned to America after a year of most fruitful service as general secretary in Bombay.

D. Swamidoss is national secretary for the Rural Department of the Association.

Rev. K. C. Macartney is a member of the staff of the Madras Christian College.

ARMY DEPARTMENT

IN INDIA

Perhaps the most interesting recent development of Army work in India is that which has taken place with the Waziristan Field Force. At the request of the military authorities, a Y.M.C.A. has been opened at the base of the force at Tank, where a splendid site has been given us in the compound of the Political Bungalow, which is recognized as being the coolest place in Tank. In fact, when our tents were up, but we were still waiting for equipment, they were promptly utilized by several men of the Flying Corps for an afternoon siesta. The grass and trees are in marked contrast with the glaring "put" of the rest of Tank. A very busy work is now going on at Tank, and if the force continues to operate in that region, it is hoped to start branches in two or three other centres also. Those who are qualified by experience of both are unanimous in preferring Mesopotamia to Tank, from the soldier's point of view.

The secretaries in charge are M. W. Harlow, who has recently come from Canada after working with the Canadian troops since the war started; P. A. Sherman, formerly at Ferozepore; K. K. Benjamin, from Bombay (whose place has been taken by J. W. P. Aiman in the Indian hospital work), and B. M. Roy, of Lahore.

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The Lahore work has recently been extended by the opening of a Y.M.C.A. "Hut" in the Fort. This "Hut" consists of one of the old Moghul buildings of the Fort, which has been turned into a very comfortable Y.M.C.A. for the men of its garrison. The Lahore public has provided the funds for re-fitting, and is also maintaining the Branch. The Y.M.C.A. tea rooms on the Mall are extremely popular; and the work in Cantonments is now being carried on by Mr. Godfrey, who has recently come from England to join our Army work.

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In Lucknow the work with the Indian troops has got under way; and that with the British troops is continuing, although of course the work in the summer months is not on the same scale as in the winter.

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In connection with Trimulgherry, a separate centre has been opened for the Indian troops at Bolaram, where F. Naziruddin, who has been doing fine work in the hospitals, is in charge of the new building. Trimulgherry has been

carrying on a series of educational lectures on a wide range of subjects, and H. J. E. Short has done splendidly in organizing these and securing the best possible lecturers, in addition to maintaining all the rest of the work of the Branch at a high standard.

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At Wellington work has been opened in two new huts provided by the military authorities at camps out of reach of the Central Branch, and an additional European secretary has been sent for the work, which I. C. Johnson has been splendidly developing for the last ten months.

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In Bangalore, and also in Madras, the chief problems to be faced now are those connected with men visiting the stations on furlough; and we are working to provide furlough quarters and better facilities for these men for spending their leisure time. Bangalore has secured the use of one of the biggest picture-houses for Y.M.C.A. bioscope shows; and in general Bangalore is carrying on work of a very high standard for the large number of troops stationed there and in the neighbourhood.

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In Burma the Maymyo Branch, under A. J. Dancey, is flourishing; and in Rangoon the appointment of an Army Branch Committee, under the Chairmanship of Major-General Young, will certainly be a source of strength to the work, as well as of maintaining the interest of the public in the Branch.

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Several secretaries who were working with the troops in India have recently gone to Mesopotamia to fill the gaps there; and we have been fortunate in the arrival of a number of new secretaries from Canada and England, some of whom have taken the places of the men sent overseas. For these reinforcements we are extremely grateful; they will strengthen the hands of the movement as a whole, and of the individual secretaries in the Branches, on whom ultimately the success of our work mainly depends.

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One of our secretaries, whose work is mainly with regular soldiers, writes:—A canvass indicates that the regular nightly attendance at the Y.M.C.A. on nights of "no special attraction" is now over ten times the attendance at the canteen.

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Work is now in full swing at Nowshera, on the North-West Frontier, where a very handsome bungalow with grounds

has been acquired. Tennis, badminton and football find a home in the grounds; and games of all descriptions inside, plus a piano and gramophone. Concerts and debates, classes in Hindustani, and well-stocked reading and writing rooms, bring men steadily to the bungalow. Bioscope shows are given weekly in the rooms and in the hospital, as well as to the Indian regiments; nor is the religious side of the work forgotten. Last month another list of over sixty members of the Eastern Fellowship was forwarded to headquarters, making over 300 for this station. Brig.-General Clime, C.B.,

A GATHERING AT OUR FARTHEST NORTH-WEST POST—NOWSHERA

places his grounds at our disposal every alternate Thursday, when a band concert is given. The secretary, Mr. Burrows, being a licensed lay reader, officiates in the chaplain's absence. There is much to encourage in every branch.

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We are glad to reprint the following account of work done among the troops, from the annual report of the Karachi Association:—

"The opportunities for serving troops stationed in and passing through Karachi have been so great during the past year that it was found necessary to form a special Army Department. Entertainments and lectures have been arranged on behalf of both British and Indian troops. The work has particularly developed among Indian sepoys. It commenced in the War Hospitals, and, by permission of the officers concerned, weekly entertainments were given to wounded sepoys in one of the large wards of No. 1 Indian General Hospital. The cinema shows have been most appreciated and these are now given regularly each week in no less than four different places, while occasional shows are frequently

given in other centres. These entertainments are always well attended—the figures for the six months to March last show aggregate attendances of between 3,000 and 4,000 each month.

"From the hospitals the work extended to the Indian Convalescent Camp, where, by the invitation of the Officer Commanding, responsibility was taken over for running the recreation room built by the military authorities. A grant of Rs. 500 was kindly made by the Local Committee of the Sind Women's Branch, to furnish the building with necessary equipment. This part of the work has proved most useful and encouraging. The Hut is open to all convalescents in the camp from nine a.m. to five p.m. daily, and all along has been well attended. Various games and amusements are provided, vernacular newspapers are kept on the reading table, and a gramophone and the weekly lantern shows all help to pass the time of hundreds of men recovering from wounds or sickness. A very important part of the work is the provision of writing materials—paper, pens, ink, etc. Many are able to write their own letters, but for those not able to do so the secretary in attendance, or some other voluntary worker, writes at the sepoy's dictation. During the four months, December to March, no fewer than 13,403 letters were written in the Hut, of which number 498 were written by secretaries, and in 1,433 cases assistance of some sort or other was given. Stamps and postcards are sold to the men, the sales for the same four months (Dec. to Mar.) amounting to Rs. 131-12-0. Among the visitors to the Recreation Hut this year were Their Excellencies Lord and Lady Willingdon.

"The rest camp offered another opportunity of service, and, although no regular work is conducted there, arrangements were made to entertain, or serve in one way or another, several thousands of British and Indian troops, during their short stays in camp while passing through Karachi. A hearty farewell and 'send-off' was given to the first double company of Indian Christians who passed through, a short while ago, to the front.

"Another section of the work has been on board transports and hospital ships at the embarkation wharf at Kiamari. By permission of the military authorities, it has been arranged for one of the secretaries to go on board these vessels before sailing, and provide the men with writing material, magazines, games, etc., for the voyage. Occasionally, when boats have stayed at the wharf over-night, lantern lectures have been given to the men on board, and have been much appreciated. Hundreds of Active Service Gospels and Pocket Testaments have been given away in response to personal applications, and many other small services have been rendered.

"Hospital ships are visited on arrival, and papers and magazines distributed to patients and to staffs on board who are proceeding to Bombay. Special War Bulletins are kindly

supplied by the *Karachi Gazette*. Letters to friends at home are collected from the patients, and often a brief note is written for a man who is unable to write for himself."

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Encouraging news comes from Mhow, where successful concerts, picnics in the Residency Gardens at Indore, "At Homes," boating excursions on the Bircha Tank, keep all hands busy.

BIRCHA TANK, MHOW

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The past month has seen a great advance in our work in the Murree Hills, and four stations are now in full swing at Barian, Khanspur, Gharial and Sunny Bank.

The following quotation from a report by the secretary at Khanspur, Rev. A. G. Atkins, will give some conception of the place that the Association is filling:—

"I can imagine nothing that would fit more naturally and advantageously into the life of the men of the camps here than our work. It is just in the right spot to capture the men, and its value is proved from the use made of it, not merely at night, when the men have spare time to fill up somehow, but from early morning, when one would think they had but little use for an institute.

THE Y.M.C.A. SITE AT KHANSPUR

Right next to football and parade ground, and with hills in background. A centre of almost endless activity.

"We are in a spot adjoining the parade ground. During the morning's drill the men get ten or fifteen minutes' rest, after about 45 minutes' work in the sun, and it is a great sight to see them troop into the tents to get a little shelter from the heat, and a seat to rest on. Greater still will be the boon when we get our cool drinks going in gallons—not an easy thing at the 'back o' beyond'."

"There are fatigue parties, too, working quite near us at digging away a hill and filling up a hollow. These work in three reliefs, and it is a boon well prized for those who have been relieved to be able to get into the shelter of the tent, and get the games going, or a book to read.

"The afternoon is quieter, with the somnolent folk having a welcome nap; but this gives the more wakeful and industrious man his chance. A quiet read, or a chance to write in peace, is the boon of the afternoon. It is a time valuable also to budding 'Paderewskis, Carusos, and Dan Lenos,' and the echoes are often wakened for two or three hours after dinner by enthusiasts who hope at a future camp concert to win the applause and 'encore' of an admiring audience.

"And at night. Last night three or four men put to me a smiling complaint. 'We went into the games tents to get a look at things, and could not walk through. The chaps were standing three or four deep round the billiard tables; and all the other games are booked right up. Every table is full.' And it was literally true. The parade ground is used at night for football and hockey, with several hundred spectators round the lines each evening. There is no difficulty in getting a crowded tent from these for a lecture, concert or cinema show. We think of making this a camp Y.M.C.A. cry: 'We want more room!' We are hoping ere long to get as an answering shout, 'And they got more room.'

"One thing aiding the success of things here is the willingness of many of the men to 'do their bit to make things go.' But that's material for a report in itself."

Though numbers of Gordon Highlanders have left Barian, the secretary writes:—

"During the past week about 225 letters have been written. A billiard tournament has been organized, with twenty-six entries. Six of the first matches have been played off. A number have begun to take an interest in badminton. The National Council's excellent selection of books has come. A dozen of *The Brightest Jewel* booklets were sold out the first day, and several orders given and inquiries made for more. A gramophone entertainment in the hospital was given one evening. All old newspapers and magazines are

THE TENTS AT BARIAN WITH THE GORDON HIGHLANDERS

taken up there; and as very few papers reach the hospital from other sources these seem to be greatly appreciated. One chap has been found who takes an interest in sign writing. He is working on some notices for us at present. On Sunday the usual afternoon Bible class and evening song-service was held. In the Sunday school, for children from the married quarters, thirteen children were present and a collection was taken for Belgian children.

"We have have been favoured with the presence of Rev. W. T. Anderson, who has had twenty-five years' experience in Punjab Districts on the American United Presbyterian Mission. His audiences were not large, but he held the interest of the men very well. He talked on 'Difficulties of Missionary Work'; 'Successes of Missionary Work'; 'Village Life—Customs and Methods of Missionary Work'; 'Fruits of Missionary Work.'

"The Gharial Hut is now finished, and is being well used by the troops at Upper Gharial, Lower Gharial, and Burhan. Classes are being started in shorthand, book-keeping, French, English, photography, Bible study and mission study. Sunday services and cinema and lantern entertainments had been given regularly; billiard tables have arrived; and a basket-ball and volley-ball court is being prepared. The secretary is also making arrangements for extension work at Burhan with the Somersets, and at Rewat with the Gurkhas.

"A small centre has been opened at Sunny Bank during the month for the 200 troops in the rest camp, for the battalion of North Stafford at Kuldana, and for the endless procession of men coming up to and going down from the hills. Only five tents have been put up: two for supper bar, one for large games, one for reading, writing, and small games, and one for concerts, etc. On the opening night the place was literally crowded out, and it has been used well ever since.

"A select library of about seventy-five books for each centre has arrived this month, and these libraries are being widely used by the men. Tournaments in billiards, ping-pong, draughts and chess are being run at Barian, Khanspur and Gharial, with a large number of men participating, and a final tournament in these games will be held later on in the season for the Y.M.C.A. championship of the Murree Hills."

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WITH THE EXPEDITIONARY FORCES

Princeton Hut, Baghdad

The large centre in Baghdad, called the Princeton Hut, which was granted the Association soon after the military occupation, is a splendid building in the heart of the city, with a fine open court. One of the secretaries writes:

"This court has three sides walled in the big building, and the fourth is right on the river edge, so that it is a delightfully

cool and refreshing place to be. The bakery is running splendidly, supplying buns and cakes and jam tarts. The soda factory is doing well, and could supply even more than it does. One day we sold 100 dozen, but the average is much less, somewhat about fifty or sixty. We have just been making lemonade as well. I am working on an ice cream scheme, and hope soon to be selling the good old American dish of ice cream cones. We are using a basement room for the library; it is very cool for reading and writing, and largely used.

The officers' canteen is a most attractive room, and very well patronized. The whole show, in fact, is very attractive. The men enter first a big courtyard, where they read Reuter's and other notices, then pass through a corridor past the library to this big courtyard on the river, where there are

"THE DAY"

innumerable Arab benches, flowers and flower-bushes, where they sit and utilize the lantern. At one side is the bakery, the other the indoor lounging place, where is the piano and gramophone. There are from 600 to 1,000 men in every day. The rule that men be out of the city by 6.30 still holds, so we have kept from evening entertainments. However, the evening entertainment end isn't half so important as other things, for the place is so extremely valuable as a resort from the life of the dusty city which the men are in during the day. As for service, the first service, held on Palm Sunday, was held in the canteen room, and the canteen kept running during the service. The next two weeks we closed the canteen, decreasing the number present yet giving a chance for a far better service. This last Sunday Major Humphrey's chief Nonconformist Chaplain held a fine service in a room upstairs, which we have set aside and arranged for religious meetings, classes, etc. It was such a good service and so well attended we are going to continue it for a time.

It looks to me as though we will have to be content to run our evening shows in the camps outside, as soon as they are settled, and have the fine city place for its advantages during day.

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"Nash, one of the Harvard men who has recently come up the river, is busy at this minute having another place cleared out. The O. C. of the cavalry came in a few days ago, and said it would be a blessing if we could get a place where men could leave their horses for the day when they came into the city. We immediately applied for the necessary place and it was granted, so in the future the "Y" will blossom forth as a livery stable, or, perhaps, some man who is clever with his pen will be able to write an account of the work of the "Y" for the horses of the Army. How would "The Evangelization of the Army Nag" do for a title?

"Shower baths! Soap!" that is the cry we hear every day. We paid heed to it, and have induced the Director of Works to put in four showers for the men and one for the officers. All men are alike in that they need a wash if they have come from one of the outlying camps."

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SNAPSHOTS OF THE RED TRIANGLE IN MESOPOTAMIA

A Wesleyan missionary from India, who has been working in one of the "Huts" in Baghdad, writes:—"I should like to

"RECREATION"

take this opportunity of saying how more than happy I have been in almost every minute of the work, and how much I appreciate all the backing up we have, whether from the Y.M.C.A. headquarters or from the military authorities on the spot."

Are the loan libraries, provided by the Y.M.C.A. for sick and wounded travelling on the Tigris, appreciated? The medical officer in charge of one of the boats on which such a library was placed last December returned the books about mid-April, with the request that they be renewed. They were worn out.

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Although it is the practice to give Pocket Testaments only to those who ask for them, the Y.M.C.A. representative in the British hospitals in Amarah is disposing of nearly one hundred copies a day.

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A number of cases of oranges are being brought out from Bombay each week by the Y.M.C.A., for distribution among the patients in the Indian hospitals at the base. It is doubtful who are the more grateful for these gifts—the patients who receive them or the officers under whose directions they are given.

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Major-General —— recently wired from a large camp in the direction of Baghdad to his staff officers in Basrah: "Send up materials for huts, a soda plant, an ice plant, and a Y.M.C.A."

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The Y.M.C.A. launch at Basrah is being used five evenings a week for taking hospital patients for short "joy-rides" on the river.

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"Do you remember me Mr. —— ?" asked a military policeman of a Y.M.C.A. secretary at Baghdad last week. "I

THE "MADRAS HUT," AT BAGHDAD

was in your Bible class at Amarah in October, 1915. I still carry that Testament you gave me. It's the most valuable thing I own."

A senior chaplain, who has been in Mesopotamia for over a year, recently said to the General Secretary:—"I have had many reasons for blessing the Y.M.C.A. for its co-operation and its work, but I never blessed it more fervently than last week, when I arrived at Kurna, the Garden of Eden, after a fourteen hour train ride, and found I could get a good cup of tea and a bun in your hut there."

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The collections from the two services being conducted each Sunday by the Y.M.C.A. for Indian Christians in Basrah are being devoted, by special request, to the work of the National Missionary Society.

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The garden under the direction of the Y.M.C.A. representative in No. 8 Indian General Hospital is now supplying a great part of the hospital and some of the neighbouring units with fresh vegetables. Two acres of ground have lately been added and put under cultivation.

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Four requests for the extension of our work have been received this week from officers commanding in camps as yet unoccupied by the Y.M.C.A. They are having to be refused, owing to the fact that we have not got the men to send.

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A military telegraphist:—"The happiest time in the week for me is the hour I spend in the Y.M.C.A. on Sunday night, singing the old hymns of home."

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A Brigadier-General, when leaving Basrah on leave, wrote to the lady workers at the Y.M.C.A. Palm Gardens, as follows: "I should like to thank you for all the great help you have given and the success you have made of the Palm Gardens in the face of great difficulties."

PHYSICAL DEPARTMENT

Physical Efficiency

Physical Efficiency throughout the world has never before been what it is to-day. How is this? (1) For the past seventy-five years there has been a growing movement among the nations of the world and the establishment of national systems of Physical Education. This movement now belts the globe, and there is hardly any nation that has not made a start. This reaches, therefore, most of the youth and students of the world. (2) There have been in this time vast advances in our knowledge of how to keep well, and hence babies thrive now when before they died or were weaklings, and there is far less sickness and ill-health in the world. This is shown in the lowering of the death rate in many countries, and in the

DEMONSTRATION OF PHYSICAL TRAINING, Y.M.C.A. HOSTEL FIELD, LAHORE.

1,200 high school students in calisthenic drill taught to the drillmasters at the Y.M.C.A. and by them to their students.

increase in the longevity of many races. (3) This war has taken millions of men out of offices and shops and a routine of sedentary life, and made them physically fit as they never dreamed of it before. It is estimated that 40,000,000 men and boys are under arms in Europe. Never has the world seen such an assembling of fit men, such a tremendous bulk of racial vigour and physical vitality. It is true, too, that there are about 5,000,000 suffering in hospitals, 6,000,000 in prisons. Another 6,000,000 have died, of the very best that the world had to offer.

But even these figures do not change the sum total nor the statement that "physical efficiency throughout the world

has never been before what it is to-day." The great problem before physical educationalists to-day is not so much how to get men to take enough interest in themselves to become fit—the war has demanded that—but how is this tremendous impetus to be conserved and utilized. It will certainly demand large plans, and also, one believes, different ideals of life than have prevailed in the past, if humankind is not to go back after the compulsion of the war requirements is taken off.

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The Liquor Question

One is fairly staggered on reading that five millions are in hospitals, and six millions have died as the result of bullets and disease in this war, but it does not seem to cause any appreciable flutter when it is told us that the losses in life and physical efficiency are even greater through alcohol. It hardly seems possible that a nation can demand of its men physical efficiency and subject them to the most rigorous physical training, on the one hand, and then incapacitate the nation to such an appalling extent by ordering "more beer" on the other. It does not seem to be consistent, nor right. Why is it? There is no question, from the scientific side nor from the moral side nor from the economic side, so far, at least, as the people as a whole are concerned, as to the position an individual or a nation should take. Then, again, why is it? Suppose we ask ourselves the question every day till we are satisfied of the reason and with the reason.

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Prescriptions worth following

"Indigestion. Purchase from the chemist shop a large bottle of Dr. Dopem's Stomach Bitters. This will certainly cure you of indigestion, if taken in the following manner:—Go out and run around the block an hour before each meal. Come home and tell three jokes to the family, laugh heartily, rest awhile. Then pour two spoonfuls of the bitters into the sink. Eat sparingly. Quit before you have that full feeling."—*Brooklyn Central.*

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Playgrounds

The following letter, received from one of our men, is so true to boy life anywhere in the world (and you can have it for the boys of your city if you go after it) that I am taking the liberty of publishing it:—"Everything going fine. Playground not open yet. We (the mayor, city engineer and I) meet the applicants for playground instructors next week. We seem to have to go through a lot of red tape to get anything done. However, the apparatus we are having made locally is almost completed. I was over at the park this morning, football goal posts are up—the sand bin complete, and 29 kids playing in it already (you should have seen the sand elephant which was made in it), the volley-ball court nearly levelled and ready. We put up a swing and

in less than two minutes 75 kids (by actual count) were clamouring to get in it. One of the number, a young man, on his own intiative lined them up in a row and made the little kids take turn, while another of the older fellows helped swing them. There is great material there and a wonderful opportunity. They seemed very appreciative, and when I told them through an interpreter that more equipment was coming if they took good care of it, they said they would see that nothing happened that would harm any of it."

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Ladies' Square, Calcutta

Invitations have been received from the Ladies' Square Managing Committee for the opening ceremony of the Ladies' Square Greer Park, Upper Circular Road, Calcutta, for Friday, the 13th July, 1917. Lady Sanderson has kindly consented to preside, and a note adds that "Special arrangements will be made for purdah ladies. (1) Songs and music, (2) drills, etc." This is the formal part of the beginning of the work at this place. For a year or two the Corporation of Calcutta has had the matter under consideration, and now Calcutta has a public park set aside for ladies and girls *only*, and gives the Indian ladies, purdah ladies as well, a chance to get out in the open, for social and recreational purposes, such as was never dreamed of a year or two ago. The park is to be equipped with some playground apparatus, and, we understand, will later have a paid supervisor to take charge of, and arrange for, the various activities. It is called an experiment, but is sure to prove a success. We congratulate Calcutta and hold out hope to other cities.

IN INDIA

Bangalore

The Bangalore City Branch reopened its evening school on July 10th, with a fine attendance and prospects for a most successful session. The prospectus offers a choice among sixteen different subjects, with carefully organized courses, at convenient evening hours, under experienced teachers and at low cost. Language courses will be given in French, Hindustani, Canarese (for servant boys and tuition free), and English, the last under the general supervision of Professor F. R. Sell, M.A. Commercial courses include shorthand—using the Sloan-Duployan system—typewriting, book-keeping, business arithmetic, correspondence and business English, and commercial history and geography. In addition to these there are special courses in tailoring, public speaking and debate, dramatics, Indian music, both vocal and instrumental, and first aid. Each student must be a member of the Bangalore Association, and thus has all the privileges of the City Branch building, in addition to his opportunity to use his spare time in such practical study as will lead to his material advancement in life. The superintendent of the school is Mr. C. E. Schofield.

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Hyderabad

To celebrate the thirty-sixth anniversary of His Highness the Nizam's birthday, the College Street Branch of the Y.M.C.A. was "At Home" on July 6th. Early in the evening the members competed in outdoor sports, after which a meeting was held, presided over by Dr. Lankester, the Director of H. H. the Nizam's Medical Department, and addressed by Dr. G. Nundy, chairman of the Branch. After Dr. Nundy's address, four of the younger members spoke, each representing a separate community—Muhammadan, Hindu, Parsi and Christian. Then came an Urdu poem, composed by Mr. Syed Fulkhr-ud-Deen, in honour and praise of His Highness the Nizam, and the distribution of prizes to the winners of the various competitions held earlier in the afternoon. A very successful gathering was brought to a close by the chairman's remarks and the singing of the doxology.

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Ootacamund

For the first time the Ootacamund Association has a full-time secretary to follow up the great opportunities afforded by the presence of so many Government clerks and other educated men, during the hot season. Mr. J. Barnabas, the new secretary, writes that during the War Fair the Association ran a restaurant, providing inexpensive refreshments for the soldiers who came from Wellington. About 500 soldiers were catered for, in tents very kindly lent by General Sir Arthur Phayre. His Excellency Lord Pentland

and General Phayre both showed their interest by visiting the tents.

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A record enrolment has been made in the evening classes conducted by the Lahore Association, 110 men having registered for the continuation classes and fourteen for the beginners' English class. This is the largest number on the rolls at any one time in the history of the Association. The quality of the men entered is also better than usual. The government inspector of European schools was accompanied this year in his inspection by Messrs. Dignasse and Bangham, chartered accountants, who spoke very encouragingly of the purpose and worth of the classes, and made some very valuable and useful suggestions.

Lahore

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The programme for June of the Town Branch, Rangoon, gives evidence of continued development of this very promising Branch. A football practice was held on Tuesdays, Thursdays, and Saturdays, a team having been entered for the first time in the history of the Town Branch in the Junior League B. A. A. Bible classes on Wednesdays and Fridays, and services each Sunday evening, brought the religious side of the work into prominence. A literary meeting and a debate on " Is the Adoption of Western Manners and Customs Advantageous to the East? " were also held, and commercial classes met regularly throughout the month. Mr. G. Solomon, who, as secretary, is largely responsible for the development of the Town Branch, has now entered the Training School, his place being taken by Mr. B. K. Biswas, who returned a few months ago from our work in Mesopotamia.

Rangoon

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A most interesting and attractive programme has been issued by the City Branch, Poona, setting forth the activities planned for June—September. The equipment of the City Branch is small and its financial resources very limited; this programme shows that what is needed is initiative, thoughtfulness and zeal, before money and equipment. Besides such regular activities as the weekly singing class, the outdoor preaching, the various indoor and outdoor games and tournaments, Boy Scouts, etc., each day of the week has some special feature. On Mondays, for instance, a very attractive series of lectures is being conducted. For the sake of other Associations who may be on the look-out for "pointers," we give the subjects:—"Elementary Education in India"; "Needed Reform in Education"; four on "Simple Economics"; five on "Sociology"—(1) Origin, Nature and Function of Sociology, (2) Main Principles of Sociology, (3) Chief Problems of Indian Sociology, (4) Marriage Customs and Their Effect Upon the Community, (5) The Problem of Caste; and five on Christianity—(1) The Essentials

Poona

of Christianity, (2) Christianity in Relation to Hinduism, (3) Christianity in Relation to Muhammadanism, (4) Christianity in Relation to Buddhism, (5) The Universal Religion. Starting with an attendance of 30, the number present has grown to 75.

On Tuesdays a young men's Bible class, attended by ten men regularly; Wednesdays, shorthand and accountancy; Thursdays, the literary society; Saturday, an outing or a social or a cinema or a paperchase.

Most interesting and useful of all the weekly activities has been the social service class, conducted by Drs. Jesudasan and Forester-Paton, the former dealing with practical sanitation and hygiene, the latter with anatomy and physiology.

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Madras

The oldest school of its kind in Madras is the Y.M.C.A. School of Commerce, which has just opened its new session under the continued direction of Mr. E. Parthasarathi, educational secretary. The subjects on this year's curriculum are typewriting, shorthand, book-keeping, banking, theory and practice of commerce, commercial geography, précis writing and English, classes being held both mornings and evenings. Students are coached for the Government Examinations in various grades. Only students who have passed the IV Form are eligible for admission, and all must be members of the Association. A special English class is compulsory for all who have not passed the Matriculation or School Final Examination, and any such student who absents himself for three days consecutively in a month is expelled not only from this class but from all the other classes in which he may have enrolled. In the case of other classes, if a student absents himself for three days in a week consecutively, without permission, he will be expelled, and can only be re-admitted on payment of a fine of eight annas. Thus is regularity of attendance insisted on. Special classes for the training of prospective teachers of commercial subjects are conducted. An employment bureau is another feature of the school.

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Kottayam

Annual reports continue to make their appearance from various local Associations. The most recent one is that of Kottayam, Travancore, the "official religious centre" of the Christian life of the State. The secretary, Mr. C. K. John, who was appointed a year ago, has been able to help considerably in the "follow-up" work of the 1916 convention, in the Anglican Church of Travancore, of which he is a member. Three months of the year were spent in this way. Devotional meetings were held on Sunday afternoons throughout the year, and five Bible circles met regularly in the hostel and in various parts of the town. Various lectures on social service, the work of the Y.M.C.A. in France, great English pictures (illustrated), physical training, etc., gave opportunity to hear many visiting speakers.

IN OTHER LANDS

The addresses, discussions and proceedings of the Fourth National Convention of the Young Men's Christian Associations of Australasia, meeting in Sydney several months ago, have been published in a neat booklet. There are several items of peculiar interest to us in our work in India.

Australasia

The report shows that there has been a decided increase in the activities of the various Associations, due in large measure to the impetus gained from the opportunities in connection with the military work. This is splendidly shown by the fact that the Associations in New Zealand have recently been cleared of debt. This is most unusual and encouraging in this time of expansion.

The convention was opened with an address by J. J. Virgo, in which he showed the need for a closer relationship of the Associations of the British Empire. An Imperial Council, aiming to "promote closer correlation, co-operation and unity" between the various phases of the Association work, was suggested as a means to greater efficiency. To be a success it would of necessity call for the greatest co-operation with the national organizations. At a later meeting the convention adopted a resolution urging the formation of a British Imperial Union, the committee to consist of thirty members, Great Britain having fifteen, and South Africa, Australia, Canada, India and New Zealand three each.

The re-organization of the National Committee was felt to be a necessity. Accordingly, plans were made to draw up a new constitution and to establish a more efficient and permanent organization, the budget covering the next five years to be raised immediately. Three national secretaries are to be appointed, and secretaries for the various States are to be secured as soon as possible.

In view of the marked extension and development of the work, and the consequent increased demand for men of leadership, it was felt that a system for training new secretaries was imperative. The convention accordingly instructed the National Committee to plan immediately for an efficiently organized school or college covering the essentials of Association training.

Perhaps the phase of the report of greatest interest to the India Associations is that dealing with the activities of the Foreign Department, inasmuch as the work in Hyderabad is supported by the Associations of Australasia. The Executive, in making their report on the Hyderabad work, said that in spite of the problems confronted due to the war conditions, "the interests of the Foreign Work Department have not

only been maintained, but largely extended." Hyderabad is considered to be a city of peculiar opportunity for Association work, as it is the largest Moslem centre as well as "the most neglected city in India, from the standpoint of Christian enterprise." The Association receives the kindest consideration from Government and officials. The Sydney Association stepped into the lead, when it assumed responsibility for the entire support of the physical director, who has already rendered valuable service to the young men and boys of the community. The policy of the Foreign Work Department, as adopted by the convention, shows a splendid courage, a real vision of the needs, and a faith that bespeaks well for the future of the work in Hyderabad. It was felt that the minimum plans, to meet adequately the situation, called for a general secretary, a physical director, a military secretary and a boys' work secretary. In addition, a secretary to give his entire time to students and educated Indians was considered highly desirable. The nucleus for a building fund has already been secured, and plans are being formulated to complete the sum of £6,000 originally agreed upon as needed for the buildings in Hyderabad. A. L. M.

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Y.W.C.A. in China

The Women's International Quarterly for April contains a letter from Miss Coppock, the national Y.W.C.A. secretary for China, which is inspiring in its account of the growth of the Y.W.C.A. among China's women, and challenging in its call for "forty women secretaries needed right now."

New buildings in certain cities, increased membership in all, and, perhaps best of all, the loyal interest and capable leadership of influential Chinese ladies, are indications of the great progress of the work in China. Chinese women themselves are demanding the Association in unorganized places, and in five capital cities they have been waiting from two to seven years for secretaries. Foreign secretaries are needed to furnish trained and experienced leadership in the beginning, and then the Chinese women are soon able to carry large responsibility, and to do very effective work. Great will be the opportunity of young women who answer this call to the secretaryship in China.

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Singapore

The annual report of the Singapore Association records a noteworthy accomplishment, in the entire removal of a formidable building debt amounting to nearly twenty thousand dollars. The inspiration for this enterprise was received at the anniversary meeting, held in the Victoria Theatre, on the 28th June, 1916, when His Excellency the Governor (Sir Arthur Young, G.C.M.G.) presided over a full house, in which the Army and Navy were largely represented, together with hundreds of civilians drawn from the chief communities of the city.

In the course of his address, His Excellency threw out the suggestion that the debt might be accounted for if subscribers were assured that their gifts would be invested in war bonds until the close of the present conflict. This happy proposal was at once acted upon, and, with the Governor's name at the head of the subscription list, backed by a noble gift of £500 from the President (Mr. A. W. Bead), a vigorous canvass was undertaken, under the auspices of a representative committee, and carried to complete success within a comparatively short time.

The regular work of the Association has been carried on with its usual success. It will be remembered that Mr. L. G. Cranna, formerly general secretary at Bombay, became general secretary, Singapore, at the beginning of 1917, setting Mr. R. D. Pringle free to devote his time to general supervision of the work in the Malay States.

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Railway School

The Association College in Chicago has recently established a school for the training of railway secretaries, and has appointed as dean our former railway secretary, Mr. F. B. Freeman. Mr. Freeman's experience on the Canal Zone, Panama, here in India, and, since his return to America, among railway Associations there, qualifies him for successful work in his new responsibilities.

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New York

Another former member of our staff in India, Mr. E. M. Moffatt, who was general secretary for a few years in Allahabad, has recently become secretary of the Bowery Branch in New York. The Bowery Branch, which has recently moved intó a new and very well equipped building, is situated in that part of New York to which drift many young men out of work and badly in need of that friendly interest and help which can reclaim them from unemployment and indifference, and re-establish them as contributing members of society.

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Tokyo

Despite the crippling of some of its activities by the extension of its quarters, the Tokyo City Association is carrying on a variety of useful work. The talks to employees of the eighteen chief post offices of the city are being faithfully maintained through the co-operation of a number of Christian pastors and laymen. Each month a certain topic is selected for the talks.

The Employment and Personal Counsel Bureau is one of the most active departments. Every morning, from eight until twelve, men throng the office. During 1916 the total number of applicants interviewed was 3,809. On the other hand there were only 2,580 applications for men from employers. Six hundred and twenty-five men were placed in positions. Frequent religious talks are given to the men as they wait.

STUDENT CHRISTIAN ASSOCIATION

OF INDIA AND CEYLON

Secretaries:

A. A. Paul, B.A., Vepery, Madras

J. N. Banerjei, B.A., 26, Tindel Garden Road, Howrah

The Aim and Basis of the Association is to lead students to accept the Christian faith in God—Father, Son and Holy Spirit—according to the Scriptures, to live as true disciples of Christ and to be loyal members of His Church; to deepen the spiritual life of students and to promote the earnest study of the Scriptures among them; and to influence students to devote themselves to the work of extending the Kingdom of God in India, Burma, and Ceylon, and throughout the world.

Churchmanship and the Student Movement

When I was asked, some time ago, to use a part of the spare time, which college professors are erroneously supposed to enjoy during the long vacation, in preparing an article upon the Student Movement as seen from the point of view of the Church of England, I hardly realised the full difficulty of the task propounded to me. The more I have considered the subject, the more complicated and difficult has it appeared. To begin with, there are not one, but many, views within the English Church upon this, as upon almost all subjects. In the second place, I dare not claim for these opinions the *imprimatur* of the Church of England, for she speaks with binding authority but seldom, and then not through individual clergymen. Finally, I am conscious that my own opinions are painfully subject to change upon certain aspects of this subject. It will, therefore, be well understood with what diffidence I attempt to redeem a promise, which compels me to try to put into written form my aspirations and fears for what is generally admitted to be one of the most remarkable religious movements of our time. In so far as the opinions here expressed dare claim to be typical, they are typical of the younger generation of English Catholic Churchmen, many of whom are anxious to identify themselves with much in the Student Movement, but find their enthusiasm checked by certain tendencies towards what looks like a loss, or blurring, of the sense of relative values.

It is hardly necessary to elaborate a defence of the Student Movement for those who may read this article, yet, because conditions in England differ widely, in some respects, from

those in India, I would like to emphasise what seems to me, the most vital concrete achievement accomplished by the Movement so far. Nobody who has not had personal experience of the social barrier dividing members of the Church of England from English Nonconformists, can fully realise what it means for young men to be brought together in the universities, and to have the opportunity, first, of discovering that a difference of denomination does not necessarily imply a total lack of common interests; and then, gradually, as each of the old prejudices are exploded one by one, to find themselves forming personal friendships which ignore the old religious water-tight compartments.

The supreme value for Truth of these friendships has been illustrated in most cases by the discovery, on both sides, of the appalling misunderstandings and misconceptions which most Churchmen and Nonconformists have about each other. Outside the influence of the Student Movement, most Churchmen have, in the past at any rate, attributed the existence of Nonconformity mainly to one, or both, of two causes, either because men were born in their particular denomination and did not like the idea of deserting it, or because they had a political antipathy to the Church of England, looking upon it as the Church of the ruling classes. There probably are "political Nonconformists," just as there are Church people who belong to the Church of England simply because of her social prestige; there are also, undoubtedly, many persons in every denomination of Christendom whose membership of their special body is purely hereditary. But the Student Movement has taught some of us, at least, that there are others who are, and remain, without the English Church, not because they want to, or because they have never faced the question of their personal reconciliation to her, but because they believe themselves to be compelled of God to remain apart from us. That discovery alone would justify the Student Movement.

On the other hand, I believe we claim that, in the same way, much of the misunderstanding and suspicion of the "High Churchman" and "Ritualist," which undoubtedly existed outside the Church as well as inside, has been dispelled by personal contact with some of these mysterious people, and the inevitable discovery that they were really honest men, striving to preserve that part of the Church's heritage, which had been neglected, if not entirely forgotten, by many Christians. Who can tell how far this removal of mutual misunderstandings may go? But its results can be only good; and, so far as we can see, it is a work which can be done by the Student Movement alone.

But the Student Movement is not only inter-denominational, it is international as well. It has, in fact, brought back to those sections of Christianity which had almost lost it, the great vision of the One Holy Catholic Church of God, and to those who have never lost it it has presented the same

vision with a fresh splendour, and, perhaps, a deeper and truer comprehension of its meaning. But it is just in the effect of this high ideal upon enthusiastic and eager minds that the danger ahead of the Student Movement seems to some of us to lie. Already there are signs that the rank and file, if they will forgive the phrase, are inclined to grow impatient of anything, however venerable, which seems to be a barrier in the way of this reassertion of the brotherhood of all Christians. The cry for re-union seems to rise insistently on all sides, and it is a fundamental idea with most of those who are interested in the movement. In fact, it is so much in their minds and hearts, that they seem to think that the Student Movement itself has solved all the problems. Some, in their enthusiasm, almost go the length of looking to this new organisation and its activities to act as a substitute for the Catholic Church of God. It is this tendency to substitute, all unconsciously no doubt, conferences for the Holy Eucharist, and addresses for the "Offices" of the Church, which makes those who have learnt to value their churchmanship a little hesitating in their support of the movement in its entirety.

After all, the reunion which can be accomplished by the Student Movement is, at best, an eclectic reunion of individuals, not a reunion of the Church, and the real result of such a movement would be merely the creation of a new schism, a fresh sect. This is no part of the official programme of either the leaders or the rank and file. Besides this, to some of us the most valuable work of the whole movement has been the revelation of the depth and sincerity of those very convictions in others which separate them from us. Is it, then, too much to ask of the Student Movement in India, that it should do all in its power to conserve true and loyal Churchmanship, which is, surely, a greater asset to the Church of Christ than a spurious unity built up either upon ignorance or the ignoring of those great differences which separate us, or, still worse, upon the assertion that they do not matter?

It may be distressing to our pride to remind ourselves that this is not the first movement of the kind within the Church. In the past some have done their work and passed away, leaving behind them a great ideal of conduct, an enunciation of some great truth, an organisation capable, in the providence of God, of doing the work over again, should the Church so need. But there are other examples where movements have failed, or been only partly successful, and, as a rule, in such cases, at once the cause and sign of their failure was the impatience which led to schism, or the exaggeration of a part of truth, at the expense of the whole, producing heresy. Surely a movement of students should be on its guard against any slackening of loyalty to the old traditions, profiting by the plain teaching of the past.

All modern movements seem to tend away from the past, and to be satisfied with the accumulated experience of the nineteenth century only. But that very phrase, "the nineteenth century," should remind us that in religion we are bound to the past by the chain of historical fact. Christianity did not begin in the nineteenth century, nor in the sixteenth, nor in the age of the great Councils, but with the life and teaching of the Incarnate Word. Again, the Christianity which then came into the world, did not leave it at any time to return in these latter days. The first of these propositions every one will accept, the second no one will deny in so many words, and yet many individuals, and some bodies of Christians, seem to act as though large tracts of time within the Christian era had no teaching, no experience, from which they could learn anything.

After all, the one undeniable fact of Christianity is the continuous existence, vitality and development of the Church. In saying this, I am, of course, going beyond the consideration of the Church in England only, for every man who is loyal to his own particular denomination, or who hopes to make his adherence to it intelligible to others, must believe that it has preserved the truth of Christian doctrine in all its purity handed down through the centuries. Loyal Churchmen base their loyalty, first, upon the declared will of our Blessed Lord, and the obedience of the Holy Apostles to His teaching, and the guidance of the Holy Ghost; then, upon the experience of the whole Christian age, which has found the Church to be the channel and storehouse of the full grace of God, and the abiding home of the Holy Spirit; and, finally, on the fact that the Church is the one witness to the truth of the Gospel which the world must acknowledge, and cannot explain away.

But anyone who attempts a survey of the Church in India, must, I think, be struck by the very small part played by the idea of Church loyalty in the thought of the serious-minded young men of the Christian community. It is undoubtedly true, that many of the differences which have split up Western Christendom into warring factions, have little interest for the Indian student, and that he is, in consequence, not keenly alive to their existence or real significance. But while this is amply sufficient to explain the large amount of community in Indian Christian student life, larger than is usual in England, it does not explain the aloofness of most students from the undertaking of work specifically connected with the Church. There are, no doubt, other outside considerations which cause pressure to be brought to bear upon young men at the critical moment when they are selecting a career, but this pressure is not strong enough to deter all of them from what we may call undenominational Christian work. Why, we are forced to ask, do young Indian Christians of the student class turn away from the service of the Church, which has, in many cases, been the means of

their advanced education, to serve in another field? It is not because the Church does not need them. They are the natural leaders of their own community; it is, therefore, obvious that the Church would enlist them as her clergy and teachers if she could. I think that the answer must be found in the absence of any strong presentation of the Church's claims and needs to them at the time when they are choosing their lifework.

I am well aware that "atmosphere" is, in religious matters, a word of fear, but I do not wish to use it here for any elaborated system of hot-house cultivation of some artificial type of character. There is, however, a subtle atmosphere in every community which cannot, as a rule, be satisfactorily analysed, but which counts for everything in the formation of character and the making of important decisions. So far as I know it in Madras, the atmosphere in which the Christian students live is very largely created by activities connected with the Student Movement, and the atmosphere thus formed is not inter-denominational, as it ought to be, but undenominational. Sooner or later, undenominationalism leads to an undermining of many truths which the English Church, at any rate, holds to be essential and fundamental parts of her apostolic heritage. Is it, then, strange that some of us are anxious about the future of the Student Movement in India? Are we to be asked to stand aside, to be allowed no part or lot in a movement of so great promise, or can the leaders find some method of restoring to the Indian Student Movement the inter-denominational character of the English?

I believe that what is happening is due to two causes, the ignorance of the members as to the fact that the movement is assuming an undenominational character, and their failure to appreciate their own power and influence. Naturally, we look to the leaders and organisers to help us; naturally, but probably unjustly, we are inclined to criticise them for all that seems to us dangerous in tendency. This is really unfair, for they are as much influenced by atmosphere as anybody else.

I hope I am not exceeding my commission, or being in any way impertinent, if I attempt suggestion as well as criticism. It must be understood that anything I may say under this head must, in the nature of things, be exceedingly tentative and experimental. Among students in Madras there are two main activities connected with the Student Movement; these are study circles and an annual students' camp. Of the first there is very little to be said, because there are heavy burdens already on the organisers, and great difficulties in the way of any change which would seem desirable. But there are two points which might be borne in mind: one could be made effective at once, and the other may be carried out as time and money permitted. The first suggestion is this: Could not these study circles be used for the purpose of bringing the members of each group face to face with the problem of

their duty to their special denomination, with the possibility of their vocation to some definite work or office in the Church? Could not the circle become, in the eyes of all, an auxiliary to the Church, instead of an independent activity having little or no connection with it? In saying this I am not thinking only of the Church of England, but of every denomination calling itself by the name of Christ.

The second point needs time and money; it is this. At present nearly all the text books used by the circles are of one particular type. Generally their avowed purpose is to strengthen the devotional life of the individual who reads them. This is, undoubtedly, an essential part of the work of the Church of God, but it is not the whole, or the only, work. Why should not a suitable text book be prepared to remind men that God wishes to use them as well as save them? To place before them their duty to the Church and to the world? These circles could be made into a most valuable and fruitful recruiting ground for the service of the Church of God.

I feel more at ease in speaking of the annual students' camp, because my views are, I think, shared by others who have attended it. It offers an unrivalled opportunity of impressing upon young men the fact that they are not isolated individuals, but members of a great community, which entails upon them real responsibilities, and demands their unstinted loyalty. How this opportunity might be used by the English Church I can see fairly well; each other denomination could find its own special way of using it. I would ask that an effort should be made to secure that a Celebration of the Holy Eucharist took place in the camp, if not daily, at least once during the period; it might be well also to arrange the programme so that those who wished might read Matins and Evensongs together; it would also be a very great help, if arrangements could be made for a clear presentation of the Church's claims and her needs during the camp. This last suggestion might be met by an address to the whole body of camp members, or by separate addresses to denominational sections, as seemed most desirable. The main point that I wish to make is, that no camp programme should be considered complete without providing for the driving home in some unmistakable way to each member, of the fact that he is one of a great company, with whom he shares every privilege and to whom he owes grave responsibilities.

I have ventured to write so freely about the Student Movement, because I believe that if it remains true to the bright promise of its early years it will in the future be an instrument in the hand of God and of immense power for the advancement of His Church. I do not believe that it will, as by magic, achieve the reunion of Christendom in a day, or a decade, or a generation, but it can, if it will, make an immense contribution to the clear statement of the problems which surround the subject, which may be a long step forward to

their solution. Already it has done more than make men understand each other, it has taught them one another's vocabulary. This may appear a little thing, but it is really of vital importance, because it means that each member of the movement becomes an interpreter of the other bodies to his own. By this means, what are only differences of words, and there are a good many of them, will gradually be cleared away, and the real differences will become intelligible to all. But in order to accomplish such a work, it is obvious that the Student Movement must be above suspicion, that the loyal Churchmanship of its members must be unimpeachable, otherwise they will be useless, either as ambassadors or interpreters.

It may be that the Student Movement will, in God's providence, do even more than this; it may discover a true common ground upon which all may meet to discuss the problems of reunion. At the present moment no such common ground really exists. This does not, of course, mean that there is no important matter upon which we are all agreed; there are, thank God, very many such. But from the point of view of the English Church, even the widest basis of agreement at present possible between herself and any one of the Free Churches seems very inadequate, while to them the position of the Lambeth Conference is quite inadmissible. Before the question of the re-union of Christendom can be said to be within the range of practical politics, some equal ground, satisfactory to all parties, must be discovered.

Whether or no the Student Movement could, or should, perform this special service to the whole Church of Christ is, no doubt, open to argument. But one thing is absolutely certain. So long as it steadfastly sets before its members the ideal of true and loyal Churchmanship, it is within its power to bring into ever closer co-operation the members of different denominations; it is within its power to discover new avenues of common work, and to use them more fully than the older organisations could do; it is within its power to replace the old kind of tolerance, largely based upon indifference, or motives of expediency, by a truer tolerance, a bearing of one another's burdens, based upon a knowledge of the nature of these burdens, and of the sincerity of those who are called to bear them, and of their devotion to our Lord Jesus Christ, who is the Head over all the Church, and for his sake, to that Church, which is the Household of God, and his living witness before the whole world.

K. C. Macartney.

The Ballad of Shah Jehan

Contributed to the "Agra Agitator," the organ of the National Student Conference, Agra, December, 1916, and published, by request, in memory and hope.

The clock had struck the midnight; the night was growing old,
And high upon his stately throne of orient pearls and gold

Old Shah Jehan sat musing on things of peace and war,
While the flickering flames of candles flung the shadows on the floor.

Not a murmur broke the silence of the incense-laden air,
And the lonely monarch's eyes were fixed in dull and leaden stare

On the cold and distant glory of the Taj's shining dome,
Where the spirit of his loved one had her cold and silent home.

But the kingly lips are moving; let us silently draw near,
For his words are words of wisdom from a monarch and a seer.

"Lo," he cries, "we all are shadows, flitting through our little day
To be swallowed up at evening by a night without a ray.

All my stately domes and mansions, all the glory of the time;
All the splendours that my chroniclers have sung in prose and rhyme ;

All the palaces and temples that my hand and brain have made,
Shall die like dreams of summer, and, like the sunset, fade.

Oh, tell me, Muse of history, shall ever yonder Taj,
Within whose great and gleaming dome all heaven's angels lodge,

Shall even this be mortal and like its maker die,
And lay in dust that glorious head that now doth pierce the sky?"

The monarch bows his heavy head, then on a sudden starts
And sits upright and rigid, for the heavy darkness parts

To reveal a shining figure that in mystic splendour stands
Just before his throne and bids him, holding forth her maiden hands,

To be silent while she tells him all the wonder that the years
Will unfold as Heaven's answer to his longing and his tears.

"Lo," she says, "bow down before me, bend thee humbly on thy knees,
For behold in me the keeper of the Future's silver keys.

Thou hast asked to know the day whereon thy wondrous Taj Mahal
Shall again with earth be level; hear, and I will tell thee all.

Know, the Taj will be immortal, raising still its head sublime
At the end as the beginning, safe through all the wrecks of time,

For 'twill last till Mr. S*tth*r gets a hat of modest hue,
And his taste in coats and trousers turns to something else than blue.

Yea, 'twill last till Mr. Sl*ck gets hair as thick as Dr. P*rcy's
And refunds the filthy lucre that lies robbed from poor lean purses;

Till upon the wistful ears of earth's sad multitudinous throng
Bursts the sound of Gabriel's trumpet and the Conference dinner-gong;

Till Br*wne W*lk*ns*n turns low-church and joins the laity;
Till there grows some slight resemblance between A. A. P**l and K. T."

"Cease, I pray thee," cried the monarch, "tell me not these idle names,
For of these my royal memory no recollection claims."

"Know, then, king," replied the angel, "these are rogues of antique time,
Every one of whom committed in his life so great a crime

That our perfect master Brahma doomed them all to transmigration
Through an absolutely endless change of wretched stage and station.

But the Taj, ah yes, the Taj, 'twill lift its gleaming dome in air
Till McK*nz** becomes English and M*tth*w combs his hair;

Until Dr. Gr*y weighs eight stones, Mr. W*ll**ms twenty-two,
And handsome Mr. K*nn*dy gets crude, like me and you;

Till the Chronicle's grave editor stops writing and redacting
And enters on his true vocation, that of teaching acting;

Till S*m*nds turns from Yankee into blue-blood English nut
And Cardinal P. D**rm*r at all cassocks cries, 'tut-tut';

And preaches against worldliness with vigour from the text,
'The soul is more than raiment, care not what you dress in next.'

Until Agra changes climate and the leopards change their spots
And Shah Jehan's forgotten and his mighty fortress rots;

Till Travancore learns how to sing, and great Bombay—alas—
Becomes a group of huddled huts like pitiful Madras;

Till W*lb*rt Sm*th forgets to grin and S*tth*r gives up chattering,
And M**re gets out a *Y.M.I.* of yellow Yankdom smattering;

Till any Indian student wears aught but gold-rimmed 'specs,'
And Th*mps*n is no more a star to all the other sex;

Till Z*ch*r**h gets enthused about the day's devotions,
And Doc Gr*y gets his arms and legs all twisted in their motions;

Till little R*ll*ar*m grows up, as high as Sl*ck, or higher,
And Doc M*cNic*l looks no more like dear old Jeremiah;

Till George Rex pays an evening call to Wilhelm, 'cross the channel,
And all the men, the *wurruld* o'er, change khaki into flannel;

Till at the day of judgment":—But, gracious! what was that?
I woke and rubbed my filmy eyes, and bolt upright I sat

To find that in this bally life things are not what they seem;
Old S*tth*r still was talking, and the whole thing was a dream.